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A DIGEST OF THEOLOGY

BEING A

BRIEF STATEMENT OF CHRISTIAN DOCTRINE

ACCORDING TO THE

CONSENSUS OF THE GREAT THEOLOGIANS

OF THE

ONE, HOLY, CATHOLIC AND APOSTOLIC CHURCH

TOGETHER WITH AN

APPENDIX

CONTAINING, AMONG OTHER THINGS, IN ENGLISH, THE DOCTRINAL DECREES OF THE ECUMENICAL SYNODS.

BY

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Lava quod est sordidum, riga quod est aridum, sana quod est saucium.

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PREFACE.

I FEEL that the pages following imperatively demand a preface in which to ask the indulgence of the learned reader. The writer is fully conscious that nothing can excuse his boldness in undertaking so difficult a work except the need (which all persons, he thinks, will acknowledge) there exists for a book of this character.[1] I proceed, then, at the outset to state plainly what I have tried to accomplish, and shall leave my readers to determine how far I have succeeded.

One thing the writer claims for this book (and it is a confidence of boasting which no man can take from him): there is nothing original in it from cover to cover. The author not only has no new scheme of salvation nor any easy road to heaven of which to tell his readers; but he has not even that gift, which seems to be so common among the teachers of to-day, of presenting the old doctrines in such a way as not to shock the purer morals and higher sense of justice which prevails in the current literature and thought of our own age and nation. The author's aim has been to present the old truths of the Gospel in the old familiar way and in the old familiar language. No attempt has been made to avoid words which have grown offensive to the wicked and to the unbeliever; but so far as possible the faith has been plainly stated in the language of the scientific theology

[1] How much the need is felt may be gathered from the following quotation from a leader in *The Guardian* of July 6, 1892. In reviewing the discussions at the conference on "Higher Religious Education," it speaks as follows: "Two useful contributions to the discussion were made. First, Mr. Lyttelton, the head master of Haileybury, hit the point when he said that a plain manual of sound Anglican theology is urgently required. And, as he rightly said, it should not be controversially written. Dogmatic, not controversial, teaching is what is required. Schoolmasters as well as schoolboys require the teaching of such a manual."

of the Catholic Church. In fact, the writer has had some hesitation in styling himself an author, and not rather a compiler, for nothing is properly his own, and even here and there, some consciously and some unconsciously, whole sentences have been taken, more or less unchanged, from approved writers, and that without any note or remark whatever. Such is not the case, however, in any instance where the work quoted was in the English language.

The object of this book is not to shew what is the doctrine of the Anglican Communion, but to set forth what it should be if it acted upon the principle of teaching that which has been accepted by the whole Church, East and West. Hence, the greater part of the book is not controversial, but is a mere setting forth of the consentient opinion of the learned in the One, Holy, Catholic and Apostolic Church on the matters considered. I have, as a rule, stated these conclusions without note or comment; and I have ignored the opinions and teachings of all hereticks and schismaticks of every name, except in a few cases where it seemed necessary to state them in order to make the opposite doctrine clear. As I am a child of the Church, it is natural that my phraseology should often be that of the standards with which I have been most familiar; but I have endeavoured to keep from these pages any local or national opinions and to set forth only that on which the majority of the theologians of the Church have agreed. Where such agreement did not exist, and it seemed desirable to do so, I have not hesitated to state two or more views. This, then, is my first object, viz: to set forth a statement of that Christian faith upon which there is and has always been substantial agreement between the churches of the whole world, both East and West.

Secondly, I have suggested certain authors to be read upon the various subjects to confirm and amplify the statements made in the text and to point out more in detail the variety of views on minor points held by great and approved teachers. In choosing these books I have been guided by two principles: first, to take the most reliable writings or those of the widest renown; second, to take only those which readily could be obtained or consulted. It would have been easy to have given references to the Fathers, both of East and West, upon all the points considered, but as the Fathers, like the Divine Scriptures, are open to so many different interpretations, I have preferred citing the writings of the great theologians in which will be found ample catenæ of patristic authorities which can be verified and read at large. In English theology I have confined myself to a very few of our most famous writers, as my object was not to shew Anglican opinion but Catholic consent, and I have rather chosen to cite Roman, Russian and Greek authorities. Of course, I need not add that I do not commit myself to all the conclusions of any one of the authors quoted.

Thirdly. On the "Rule of Faith," as considered in the Introduction, I have written altogether in an argumentative manner, in the hope of being able at the outset to induce my readers to look at the subjects afterwards to be set forth from the same point of view as myself. In this part of the book I have largely followed Veron's admirable *Rule of the Catholic Faith.*

Lastly, I have endeavoured to use, and (when it seemed necessary) to explain, technical theological language, and thus in some degree at least to supply a deeply felt lack in our English books of theology.

So much then for the body of the book, and now a few words in regard to the Appendices. The desire

expressed by the Lower House of the American General Convention that the doctrinal decrees of the undisputed General Councils should be set forth in English I have tried to satisfy by placing them as a first appendix. I have next placed a consideration of our Articles of Religion, which have for over three centuries been looked upon as the Symbolical Book of the Anglican Communion. I have added a brief *excursus* on the subject of eschatology in the hopes of correcting the originality of some late writers upon the subject. An essay on the number of the Œcumenical Synods follows. And last I have placed some thoughts upon the value of the writings of the Fathers and of Anglican divines, and of their true use.

How imperfectly all this has been done no one can be more conscious than myself. That there are many places which one more trained in theology would wish changed I cannot doubt. That in some instances my generalizations may be too wide is probably the case. That I have never enjoyed the privilege of a long and careful course in the schools is, alas! but too true, and I fear but too evident; and yet I hope that there may be matter gathered together here which will help some to a clearer knowledge of the old and unchanging faith of the Church, which may remove some prejudices too long fostered among us, and may stir in some enthusiasm for the study of theology, the Queen of Sciences.

H. R. PERCIVAL.

All Saints' Day, 1892.

The Author will be most grateful for the correction of any errors, either in statement, or in translation of the Conciliar Decrees. He should be addressed at 1110, Spruce St., Philadelphia, U. S. A.

SCHEDULE OF THE METHOD OF TREATMENT.

For the convenience of the student, as well as for the reason that it is as good an order as I know of, I have followed in the main that of the Index Systematicus at the end of Denziger's admirable *Enchiridion Symbolorum et Definitionum*.[1] This book contains, in a most handy form, all the decrees of the general councils of the whole Church, and all the rulings which bind the Roman Communion to this day. By consulting the Index at the end, the student can in a few minutes find exactly how much on any doctrine has been set forth by conciliar decree. I have here added a list of the chief authorities mentioned in the References, with a brief account of each, which will give the reader a fair idea of their compass and of their relative value.

AUTHORITIES CITED.

ORTHODOXA CONFESSIO FIDEI CATHOLICÆ ET APOSTOLICÆ ECCLESIÆ ORIENTALIS.—As found in Greek and Latin in *Libri Symbolici Ecclesiæ Orientalis.* Ernestus Julius Kimmel.

This useful little book contains the confession of Gennadius; that of Cyril Lucar the heretick; the decrees of the Synod of Bethlehem (styled here of Jerusalem), 1672, including the decree of the Synod of Constantinople

[1] Published by Benziger Bros. Very inexpensive. I have treated of the Sacrifice of the Holy Eucharist under the general heading of that Sacrament; in the *Enchiridion* it is set by itself after the Sacraments as the Sacrifice of the New Law.

against Cyril Lucar, and the confession of Dositheus. It also has full prolegomena on the history and authority of the various parts. The Orthodox Confession was written in about 1640, and was directed against the heresies of Cyril Lucar. It was accepted by the whole Eastern Church, and is now of the highest authority throughout that communion.

Dosithei Confessio.—Adopted by the Council of Jerusalem, 1672. Taken from Kimmel, where it is found in both Greek and Latin.

The Longer Catechism of the Russian Church.—Translated from the Slavono-Russian by Rev. R. W. Blackmore, in his *Doctrine of the Russian Church*, which contains also the Russian Primer, the Shorter Catechism, and Konissky's *Treatise on the Duty of Parish Priests*. London. 1845. 8vo., 288 pp.

This book also has an interesting preface, and introductory notices on the date, history and authority of the various standards of the Eastern Church, including the Orthodox Confession and the decrees of the Synod of Bethlehem.

(The student is warned against Schaff's *Creeds of Christendom*, an unreliable and imperfect work, from which are omitted some of the most important portions of the Orthodox Confession, and which is at best but a mangled reprint of portions of the works referred to above.)

Guettée.—Exposition de la Doctrine de l'Eglise Catholique Orthodoxe.—Par Wladimir Guettée. Prêtre et docteur en théologie de l'Eglise Orthodoxe de Russie. Deuxième edition. Paris. 1884.

This little book of five hundred pages has had a very large sale and been much commended. It is referred to

here only as a statement of the present prevalent doctrine of the Russian Church. It must always be understood that in the Eastern Church upon many points there is the widest divergence of view, and this book can claim no authority other than is given it by the learning of the author and the manner in which it has been received. The reader is warned that the doctrine of the West is usually much misrepresented, and the teaching of the Anglican Church many times completely misunderstood.

THEOLOGIE DOGMATIQUE ORTHODOXE, par Macaire, Docteur en Théologie, Eveque de Vinnitza, Recteur de l'Académie Ecclésiastique de Saint-Pétersbourg. In two volumes, large 8vo., about 800 pp. each. Paris. Librairie de Joel Cherbuliez. 1859.

This book cannot be too highly praised. It is a valuable treatise, not only as shewing the peculiar doctrines of the Eastern Church to-day, but as containing a most admirable catena of both scriptural and patristic citations upon each point treated, the latter being taken only from those writings the genuineness of which cannot be questioned. I must also remark upon the Introduction, which is most noteworthy, as containing a history of systematic theology in the East, and the names of the chief books and their authors and editions in the various centuries.

DE FIDE ORTHODOXA.—Sti: Joannis Damasceni. Ed: Migne. Paris. 1864. In Tom: I. of the *Opera Omnia* of the Saint.

I have chosen St: John Damascene because he is the last of the Greek Fathers, and because he is in many ways the father of Scholasticism. His book *Of the Orthodox Faith* is deserving of much deeper study than it receives in the West, and is especially valuable as being so decidedly non-Western. Although the title would

lead the reader to expect a complete theological summa, as a matter of fact many most important matters of doctrine are omitted altogether or mentioned in so casual a manner that I have not thought it worth while to give the reader the trouble of finding the passage, and therefore have made no reference to it.

RITUS ORIENTALIUM, Coptorum, Syrorum, et Armenorum in administrandis Sacramentis. Ed: Professor Dr: Henricus Denziger. Wirceburgi. 1863. Two vols: 8vo: of 500 pp: each.

It is to the Prolegomena of this work that I would particularly draw the reader's attention. The author points out how the churches, whose doctrines on the Sacraments he considers, broke Catholic Unity (and some of them fell into heresy) in the fifth century, how from that time they had no dealings except of a hostile character with the Orthodox of East or West, and how, therefore, whatever we find them holding in common with Catholic Christendom must be at least as old as the time of their schism. This, it will be seen, carries us back to the days of the great Fathers of the Church and gives us a number of independent witnesses that what we practise and believe to-day with regard to the Sacraments is no fruit of scholastic learning and speculation but part of the doctrine and practice of the primitive Church. Denziger, it need hardly be said, is an advocate, and therefore some of his conclusions may be found to rest upon insufficient data, but in the main he has certainly proved his point. As the title of his book shews, he treats only of the Sacraments.

SUMMA THEOLOGICA. St: Thomas Aquinas.

It would seem that no remark is needed to explain why this work has been chosen. It represents the purest

and deepest theology, not of the West alone but of the East also, as St: Thomas was thoroughly familiar with St: John Damascene's writings and frequently quotes them. The *Summa* being written so long before the "Reformation," is free from all the petty and often foolish controversies of that period, and yet nearly every error that was then taught, and every objection to the truth that was then urged, will be found to have been anticipated by the Saint and perfectly disposed of. Indeed so truly is this the case that if the same principles were applied to the *Summa* as to the Prophesy of Daniel by "higher critics" we should be obliged to fix its date some centuries later than that at which we know it to have been written.

In Quatuor Libros Sententiarum Commentaria Guillelmi Estii. Parisiis. 1680. IV. Books in II. Tomes folio.

Disputationes Roberti Bellarmini Politiani, S. R. E. Card. Parisiis. 1613. IV. Tomes folio.

I have chosen these two works as being mutually corrective the one of the other. Each contains most valuable catenæ, and IN EACH CASE THE CONTEXT OF THE PASSAGES SHOULD CAREFULLY BE READ. Estius may be looked upon as a fair representative of the cis-montane school, as Bellarmine was the champion of the ultra-montane. Estius was suspected of Jansenism (which often meant little more than a lack of sympathy with the Jesuits) and a *monitio ad lectorem* will be found to his commentary on the Epistles; while Bellarmine has ever been looked upon as the most clever exponent and defender of the ultra-montane claims and principles *of his day*. Alas! since then still further claims have been made. In each work the treatment of the subjects is

most profound, and the reader will find the mature fruit of the theological learning of the ages on every page. An additional value is given to Estius by the fact that he follows the divisions of Peter Lombard and thus his *Book of the Sentences* (reprinted before the *Summa* of St: Thomas in Migne's four-volume edition of the latter work) can be read in conjunction with the Commentary. Bellarmine's Controversies will supply the reader with the names of the great heretical writers upon the different doctrines, so that should his inclination lead him to study their often-varying systems he will know where to find them. As I have not referred to Moehler's *Symbolik*, I may here say that it is a Roman Catholic book, written in German but translated into English, in a pacific style and pointing out the chief differences between Protestants and Catholics on matters of doctrine.

Ferraris Prompta Bibliotheca. Venitiis. 1782. X. Tomes in 5 vols: fol:

I have referred to this admirable dictionary of every kind of theology because of its great intrinsic worth, and also in the hope of making it better known to the ordinary English reader. The author, indeed, one often cannot agree with, but his treatment of a subject is always masterly and the numerous authorities quoted open out an almost inexhaustible field for reading on the matters in hand. The book is easily obtained and at small cost.

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INTRODUCTION.

INTRODUCTION.

I.—OF THE RULE OF FAITH.

1. That and that only is to be required of any man, that it should be believed as an ARTICLE OF THE FAITH (DE FIDE) or be thought requisite or necessary to salvation, which has been revealed by God himself and is SUFFICIENTLY contained in Holy Scripture, and which has been propounded by the Church of God as an article of the faith, or has been received as such by the common consent of the Church.

2. It will be noticed that there are here three conditions: first, Divine revelation; second, Ecclesiastical definition; third, Catholic consent. Every necessary article of the faith must have the first and one or other of the remaining conditions. Any doctrine lacking such requisites can be but a matter of speculation for the schools, commonly termed a "PIOUS OPINION." Macarius, the learned Russian Bishop and theologian, well states this. He says: "Looking at dogmas with regard to their definition, they must be distinguished into those defined and those not defined. This division rests upon the very nature of things, for there exist, as a matter of fact, in the Church, some dogmas which are determined in all their details, such as the dogma of the Holy Trinity and that of the union of the two natures in

Jesus Christ, both of which dogmas having been many times attacked by hereticks, were defined and established in the General Councils; but there are also dogmas which have not been so defined in detail. . . . It is very essential to bear this division in mind, even in orthodox dogmatic theology. This gives place for the existence of what are called opinions. All that the orthodox Church sets forth in a precise manner with regard to a known doctrine must be accepted with absolute and unvarying submission. But with regard to those points of the same dogmas on which the Church has not defined, the theologian or any other Christian can have his private opinions, provided that they are not repugnant to the essence of the dogma as defined by the Church, nor to any of her doctrine, and provided farther that such opinions rest in part at least upon the foundation of Revelation."—(*Théologie Dogmatique Orthodoxe. Tom. 1, p. 21.*)

The same doctrine is set forth for the Latin obedience by Veron in his *Rule of the Catholic Faith.* He says (Chap. I, § 2):

"A doctrine, although actually revealed by the Almighty and contained but in an obscure manner in the Holy Scriptures, may as yet not have been proposed by the Church. In this case, though something has been revealed, still we require an interpreter to explain the precise meaning of the revelation; and as the Church has not hitherto declared the sense of the inspired words or unfolded her stores of tradition, nothing can be said to be positively defined on the subject. Various and conflicting opinions may be advanced, but until the Church has spoken, none of these opinions have any claim to be considered as a part of Catholic Faith. It is upon this principle that fresh decrees on doctrinal points have been

made by our General Councils and received by the Universal Church, for instance the Council of Nice [A.D. 325] defined that baptism, although administered by a heretick or a person not a member of the true Church, was valid and ought not to be repeated."

I.—REVELATION.

3. We proceed now to consider each of these requisites and first Divine Revelation. All truths which are the objects of faith must come by Divine Revelation, for it will be remembered that faith is not the acceptance of propositions proved to the intellect by the processes of the logical faculties, but is "the evidence of things unseen." Faith has no scope for its exercise except amid things transcending the limited human powers. 4. Every article of faith, then, must be revealed directly by God himself, else it never could be had at all. Such revelation having been for more than four thousand years partial and imperfect was made final and perfect at Pentecost when, in accordance with the promise of the Lord, the Holy Ghost came and led the Church "into all truth" (John xvi. 13). 5. This Divine revelation was a SACRED DEPOSIT which was to be kept intact, it was neither to be added to, nor was ought to be taken from it; the faith was to be *semper eadem*, and so St. Paul curses even an angel who should dare to teach a gospel different from that which he had taught (Gal. i. 8); and St. Jude urges us to strive for no new-fangled doctrines but for "the faith which was once delivered unto the Saints" (Jude 3).[1]

6. Moreover, this sacred deposit was to be handed down the ages and so St. Paul writes to St. Timothy:

[1] Veron truly says (Chap. I., § 3, 2): "No doctrine delivered since the time of the Apostles can be an article of our faith, though even miracles have been performed to confirm it."

"That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us" (2 Tim. i. 14) and further on: "The things which thou hast heard of me among many witnesses, *the same* commit thou to faithful men, who shall be able to teach others also" (2 Tim. ii. 2). 7. The whole Catholic faith was therefore perfectly revealed to the Apostles on the Feast of Pentecost, and by them was taught by word of mouth to the world. 8. But these same Apostles and others associated with them wrote during their life-time certain books, historical, epistolary and extatical. These books, it must be remembered, were not intended, so far as their authors' intention was concerned, to form a body of systematic divinity. They are in form no Summa theologica. They are disconnected productions, gathered now together into a volume known as the New Testament, which consists of four historical sketches of our Lord's life, a short outline of the Church's history for a few years after the crucifixion, a vision and a collection of letters upon miscellaneous subjects. These somewhat heterogeneous elements the Church in after ages separated from a mass of apocryphal materials and set to them her seal as being all of them integral parts of the written WORD OF GOD. 9. To these books, together with those of the Old Testament, constant appeal has been made on doctrinal subjects, not with the idea of proving thereby the truth of the particular dogma, but that such doctrine was a part of the Christian Revelation, the truth of which must first be proved, before the Scriptures can be accepted as an authority at all, for it is evident that no one will accept a book as infallible unless he is first persuaded that the authority which presents it to him as such is precluded from the possibility of error. 10. The Divine Scriptures, then, are appealed to by the Church in confirmation of

what she teaches. She does not derive her doctrines from them as a source, the only source of her doctrines is the revelation of the Holy Ghost who dwelleth in her; but she constantly appeals to her written revelation as the proof that her teaching to-day is the same as it has ever been. Accordingly she says in Article VIII. that the Creeds are "to be received and believed *for they may be proved* by most certain warrants of Holy Scripture." 11. This being the relation in which Holy Writ stands to the dogmas of the Church, certain propositions follow as corollaries. I. "It is not lawful for the Church to ordain any thing that is contrary to God's word written" (Art. XX.). II. The Church may not "so expound one place of Scripture that it be repugnant to another" (Art. XX.).

12. From a consideration of the manner and circumstances under which the Holy Scriptures were written, it will be evident that there is no *prima facie* reason for supposing that the whole of God's revelation should be contained and set forth therein with dogmatic precision, but by a careful examination it will be found that as a matter of fact (no doubt by direction of the Holy Ghost) all those doctrines which the Church teaches as necessary to be believed unto salvation are contained therein more or less explicitly. We look for some doctrines, and we find them set forth as plainly as in a treatise on Divinity; for example, The Real Presence, baptismal regeneration, the power of the keys, the satisfaction made by Christ upon Mount Calvary, &c., &c. But when we look for others we find them but dimly hinted at, for example—the consubstantial Trinity, the Sacrifice of the Altar, the equality of the Son with the Father, &c., &c. 13. The "Scripture Proof" so-called of these and many other doctrines is only arrived at by carefully comparing all the texts, and then it seems not unlikely that the inspired writers

believed the truth as we know it to-day. Suppose, however, someone were to say, "I do not call that proof at all. I deny that the consubstantial Trinity can be proved from Holy Writ or is contained therein," a controversy thereupon arises concerning the faith. 14. How, then, can it be determined whether such and such a dogma is contained in Holy Writ? Who is to be the judge? Is it each individual for himself? "The Church," answers Art XX., "hath authority in controversies of faith." In other words, the "proof" of which the Church speaks is not proof to the world's mind, nor necessarily to the individual's mind, but is proof to the Church herself. The Church knows the dogma to be true and she says that it is contained in Holy Scriptures and can be proved thereby, and as she alone has authority in controversies of faith, she requires of her children the acceptance of both propositions. 15. This, then, is what is meant by the declaration that "Holy Scripture doth contain all things necessary to salvation, so that what cannot be proved thereby is not to be required of any man to be believed as an article of the faith." On this point the following from the address "To the right-well-beloved English Reader" of the Douai (R. C.) Old Testament, A. D. 1609, is of great interest: "By the uniform consent of all learned Divines, the Holy Bible, or written Word of God, containeth expressed or implied all things that man is to believe, to observe and to avoid, for obtaining of eternal salvation. That is, all matters of faith and manners, by which he may know and serve God, and so be spiritually joined with him in this life and in eternity." To this the note in the margin is, "How the Holy Scriptures contain all knowledge necessary to salvation." In other words: The Church writes the Book, the Church bears witness to the Book (Art. XX.), the Church is the Keeper

of the Book (Art. XX.), the Church argues from the Book and is alone the judge of the soundness of her own argument, the Church imposes her conclusions upon the consciences of her children and requires them to be received under pain of damnation.[1]

16. From this it will be seen that no distinction can be drawn between the WRITTEN WORD (*i. e.*, Holy Scripture) and the UNWRITTEN WORD of God (*i. e.*, ORAL TRADITION, the teaching of the living Church) for all traditions which are necessary to salvation the Church declares she can prove from Holy Writ, *e. g.*, that women as well as men should receive the Holy Communion. This is one of the traditions of the Church, derived from Christ himself through the Apostles, a tradition which the Church propounds as a doctrine necessary to salvation and which being such is contained in Holy Scripture and may be proved thereby. But sure it is that unless the Church had first had the tradition, it would, humanly-speaking, have been quite impossible for her to have discovered it therein. 17. The unwritten word, then, runs parallel to and throws a continual light upon the written word, and we receive each with an equal reverence and regard, since both spring from the same source, viz: God the Holy Ghost the Illuminator; and in so doing we obey the bidding of St. Paul: "See that thou hold the traditions that ye have received whether by word of mouth" [*i. e.*, the unwritten word] "or by our epistle" [*i. e.*, the written word], (2 Tim. ii. 15). 18. On the sufficiency of Holy Scripture I may quote St. Athanasius the Great, who, after giving a list of the Books of the Old and New Testaments, adds:

[1] "They are to be accursed who presume to say," &c. (Art. XVIII.). See also Athanasian Creed.

"These are the fountains of salvation, that he who thirsteth may be satisfied with the words they contain. In them alone is proclaimed the doctrine of godliness. Let no man add to them neither let him take ought from them."—*Festal Ep: 39. Ox. Trans. p. 139. Vide also S. Cyril of Jer. Oxf. Trans. p. 42.*

19. I may also quote from a book set forth by the highest authority of the Russian Church, and ordered to be studied by all candidates for the priesthood, a book written by the Bishop of Mogileff aided by the Bishop of Smolensk and entitled *On the Duty of Parish Priests.*[1] In Chapter II., Pt. 1, ix. we find the following, which is certainly in full accord with our doctrinal standards:

"All the Articles of the Faith are contained in the Word of God, that is in the Books of the Old and New Testaments, and are proposed methodically by theology, a science with which it is absolutely necessary for the pastor, who is to teach others, to be acquainted."

This is the official teaching of the Eastern Church to-day on the sufficiency of Holy Scripture, and yet to prove that there is no contradiction between this and the doctrine of tradition we have just set forth, in her Longer Catechism, issued by the same authority, she teaches as follows:

"*Q.* How is Divine Revelation spread among men and preserved in the true Church?

A. By two channels; Holy Tradition and Holy Scripture.

Q. Which is the more ancient, Holy Tradition or Holy Scripture?

A. The most ancient and original instrument for spreading Divine Revelation is Holy Tradition. From Adam

[1]The writer only knows this book in its English translation.

to Moses, there were no Sacred Books. Our Lord Jesus Christ himself delivered his Divine doctrine and ordinances to his disciples by word and example but not by writing. The same method was followed by the Apostles also, at first when they spread abroad the faith and established the Church of Christ. The necessity of tradition is further evident from this, that books can be available only to a small part of mankind, but tradition to all.

Q. Why, then, was Holy Scripture given?

A. To the end that Divine Revelation might be preserved more exactly and unchangeably.

Q. Must we follow Holy Tradition even when we possess Holy Scripture?

A. We must follow that tradition which agrees with the Divine Revelation and with Holy Scripture, as is taught us by Holy Scripture itself. The Apostle Paul writes: 'Therefore, brethren, stand fast and hold the traditions which ye have been taught whether by word or our epistle.'"

20. Such, then, is the teaching of the Anglican and of the Eastern Churches, and with this exactly agrees the teaching of the Latin Communion, the Council of Trent having defined for them as follows:

"Our Lord Jesus Christ first promulgated with his own mouth the Gospel and then commanded it to be preached by his Apostles to every creature, as the fountain both of every saving truth and discipline of morals; and perceiving that this truth and discipline are contained in the written books and the unwritten traditions which received from the Apostles from the mouth of Christ himself or from the Apostles themselves at the dictation of the Holy Ghost, have come down to us, transmitted as it were from hand to hand; the Synod, following the example of the orthodox fathers, receives and venerates,

with equal affection of piety and reverence, all the Books both of the Old and New Testaments, seeing that one God is the Author of both,[1] as also the said traditions, both in regard to faith and morals, as having been dictated either by Christ's own word of mouth or by the Holy Ghost, and preserved by a continuous succession in the Catholic Church."—*Conc. Trid. Sess. iv.*

21. It is thus clear that the teaching of the whole Church, East and West, is the same as touching our first point which is Divine Revelation.[2]

2.—ECCLESIASTICAL DEFINITION.

22. We have considered the first requisite to an article of necessary faith, viz: that it be revealed of God; and we have found that revelation was at first oral and that afterwards part of it, and that the part necessary to salvation, was committed to writing under the direction of the

[1]Compare Art. VII.

[2] "The Holy Scriptures are for every class of thinkers calling themselves Christians; they are the ultimate appeal, the final law. When Athanasius is vindicating against Arius the Divine character of our Lord, it is notable that he does not appeal to the traditions or the like; he appeals, text by text, to the blessed Word of God.

"When Thomas Aquinas, in the days of a great new literature, then reviving, has to grapple with the mighty task of putting in its proper place that new literature, he again appeals constantly to the final law and word, the Divine Books. He as clearly acknowledges Holy Writ as the authority as any one of us present in this hall could do. So, my friends, when we come down to the present moment we are obliged to admit that, if indeed it should ever happen—which I know it will not—that criticism should undermine the authority of the Word of God, it leaves us nothing behind; we can create no new Bible. If we cannot trust to this, we can trust to nothing—all must go. There is no other ultimate authority."—*Speech by Abp. Thompson, of York, at a meeting of the "Bible Society," 1890.*

Holy Ghost, so that the Holy Scriptures interpreted by Divine and Apostolical tradition contain all necessary articles of faith. But we have found further, that the Church and the Church alone is the interpreter of Scripture and the judge of the soundness of her own interpretations. It is she that says whether such or such a dogma is contained in and may be proved by Holy Scripture; it is she that rules whether such or such a dogma is contrary to Holy Scripture; it is she that decides between varying interpretations of any specific text of Holy Writ; it is she that corrects the otherwise often-misleading phraseology of Holy Scripture, telling us that the Father and the Son are equal although the Son has said "My Father is greater than I;" that the Son knows all things, even as the Father, although he said of himself, "Of that day and of that hour knoweth no man, no not the Son, but the Father;" that man cannot sin so as to preclude the possibility of pardon if he repent, although we are told by St. Paul in the Epistle to the Hebrews: "It is impossible . . . if they fall away to renew them again unto repentance" (Heb. vi. 4); "for if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. x. 26).

23. It is not sufficient, however, to know that God has made a revelation upon a certain subject, but we must know further what that revelation is: This we gain by the voice of the Church (the Ecclesia Docens), setting forth from age to age, the revelation of God once for all perfectly made on Pentecost. 24. Now this voice of the Church is heard in two ways, (*a*) by her conciliar decrees (which I have styled Ecclesiastical Definition), and (*b*) by her common and universal consent. Of the first of these methods (viz: the Conciliar decrees) we are now treating.

25. The only Synod which can decree with indisputable authority on matters of faith and morals is what we call an Œcumenical Council. Now we stop here to correct a very prevalent error. 26. It is commonly supposed that Councils are called Œcumenical on account of the number of prelates present at them and because these prelates come from all parts of the world. This is not the case: a small local Synod (as was the First of Constantinople, which consisted of but 150 Eastern Bishops) may be Œcumenical. The mark of Œcumenicality of a Synod is the universality of its recognition as such shewn by the reception of its decrees. Hence the little Council of Constantinople is as truly Œcumenical as that of Chalcedon, although at the former there were but 150 and at the latter 600 Bishops present. 27. We must then next consider the power and privileges of Œcumenical Synods. The Church has always held that a free Œcumenical Synod is so assisted by the Holy Ghost as to preclude the possibility of its falling into error touching faith or morals. St. Gregory the Great, speaking of the first four Œcumenical Councils, says he revered them as the four Gospels (Lib. 1., Ep. 25), and so universal was this faith that after the close of the Council of Nice the Emperor Constantine said—"That which seemed good to the three hundred holy Bishops is to be reputed as nothing else than the mind of the only Son of God" (Hard. Tom. 1., p. 447). 28. We pause to draw a distinction. Art. XXI.[1] truly says that "General Councils may and have erred, even in things pertaining to God." Not to mention others, we have a notable instance of this in the Council styled the Latrocinium or Robber Synod. It may be well briefly to state the facts. An Œcumenical Synod was duly

[1] Which is omitted from the Articles of the American Church.

summoned by the Emperor to meet at Ephesus to consider the question of the teaching of Eutyches. The Synod met, the great Patriarchates were represented, including the See of Rome by its legates and the Council fell into heresy and acquitted Eutyches. Its decision, however, was never received by the Church, but on the contrary it was utterly annulled by the Œcumenical Council of Chalcedon which met soon after. A similar event happened in the year 754 when the Emperor Constantine Copronymus called a Synod at Constantinople to condemn the Sacred Icons. The Synod met with over 300 Bishops present, assumed the style of the VII. Œcumenical and fell into the heresy of the Iconoclasts. The heretical decrees of this Synod were condemned and annulled by the true VII. Œcumenical, the II. Council of Nice held in 787, and called by the Empress Irene. And although at this latter Council the number of Bishops was but little larger than at the former, yet it has found Œcumenical acceptance.

29. It is quite true, then, that General Councils and Councils which were intended to have been Œcumenical, may and have erred, but it is not true that a real Œcumenical Synod can err. Quite the reverse is the case. Each of the real Œcumenical Synods received by the whole Church East as well as West as such, was infallible and could not have erred, being guided by the Holy Ghost. The explanation of this apparent contradiction is obvious; *we* cannot tell whether a Council is really Œcumenical or not until we find whether or no its decrees will be received by the whole Church. 30. Of course the reception of its decrees does not by an *ex post facto* process render Œcumenicity to a Council and so infallibility, but is to us the proof of such Œcumenicity and infallibility. Before we had a probability that it possessed

these characteristics, but after its decrees have been universally received as those of an Œcumenical Synod mere probability is changed into certainty. Exactly the same thing is true of any book of the New Testament until the Church determined the Canon. True and spurious books, as true and spurious Councils, were all mixed together, the spurious bearing as great names and to outward appearance as Divine and inspired as the others. But the Church picked out some and rejected others. She did not thereby make those books she selected infallible, but she gave us the proof of the infallibility which they had always possessed. We could therefore truly say that "Lives of our Lord purporting to be written by inspiration may be and have been full of error," but it would on this account be none the less true that the four particular lives of the Lord, purporting to be written by SS. Matthew, Mark, Luke and John, which we call the Gospels, are infallible and absolutely free from all error. Nor does anyone suppose that they derive their infallibility from their reception by the Church, but their reception by the Church is to us the proof of their infallibility.[1] 31. We have already seen that THE INFALLIBILITY OF ŒCUMENICAL SYNODS has been a tradition of the Church handed down from the very earliest ages. This being the case, any proof of the proposition from Holy Scripture may seem uncalled for. It may not be amiss, however, to point out that the Synod of Jerusalem, at which were present all the Apostles, especially claimed that its decree was infallible, the work of the Holy Ghost, using this formula so often since adopted by Councils: "It seemed good to the Holy Ghost and to us" (Acts

[1] *Vide* Art. VI. Where the proof of the inspiration of the Books is that of their "authority was never any doubt in the Church."

xv. 28). A more distinct claim to infallible guidance could not be asked for. 32. This claim made by the first Council rested upon the Lord's promise, "Lo! I am with you [*i. e.*, the UNIVERSAL EPISCOPATE] always, even unto the end of the world" (Matt. xxviii. 20), and also upon that other promise made to the Apostles that the "Other Comforter" would "lead them into all truth" when he was come to dwell in them. Moreover they could well expect this immunity from error in answer to the Lord's own Prayer which he prayed not only for the Twelve but for those that should believe through their words, that all might be one, for thus it is written, "*I in them* and thou in me that they may be made perfect in one" (John xvii. 23). 33. This doctrine of the infallibility of Œcumenical Synods is expressly claimed in the definition of the VI. Synod (III. Constantinople) which declares that the fathers of the second (I. Constantinople) and of the fourth (Chalcedon) were "inspired" and also claims the same gift for itself, assuming the title, "our holy, universal, God-inspired Council."

34. It does not seem necessary to produce this argument to any greater length as the authority of the Œcumenical Synods has always been recognised by the Church of England and lately by our own Bishops and all those of our Communion at the Lambeth Conference of 1867, and still more decidedly by a resolution adopted by the American Lower House of General Convention in 1877, requesting the Upper House "to provide for the setting forth of an accurate and authentic version in the English language of the Creeds and other Acts of the said undisputed General Councils concerning the faith, thus [*i.e.*, by the Lambeth Conference] proclaimed as the *Standards of Orthodox Belief* for the whole Church" (Gen. Con. Jour., 1877, 14th day, adopted 19th day).

35. It remains, then, only to add a statement of what has been defined by the Œcumenical Synods and to determine their number. 36. Of course it is manifest that since the division of East and West there can have been no real Œcumenical Synod at all, and that all those so-called by Roman writers are but local Synods of the West, having indeed great weight and authority, but having no claim to Œcumenicality nor infallibility; such are, for example, the Councils of IV. Lateran, Constance, Trent and the late Council of the Vatican. As the decrees of none of these have been accepted in the East, nor among ourselves, they cannot possess any Œcumenical authority, nor any certainty of immunity from error. 37. There are but seven Synods which have been and are recognised both by Rome and Constantinople, by all orthodox Christians both East and West; all the others, so-styled by Roman writers, being rejected by the Easterns. Seven, then, is the number of the undisputed Œcumenical Synods.

Nice, A. D. 325.
I. Constantinople, A. D. 381.
Ephesus, A. D. 431.
Chalcedon, A. D. 451.
II. Constantinople, A. D. 553.
III. Constantinople, A. D. 681.
II. Nice, A. D. 787.

38. These seven Councils have defined as follows in matters of faith. The dogma of the Consubstantial Trinity in all its parts. The dogma of the Incarnation of God the Son in all its parts. The dogma that heretical and schismatical baptisms are valid. Probably the dogma of the eternity of the punishment of the wicked was defined at the fifth Synod. The dogma of the abrogation of the Jewish Ceremonial Law, so that Christian

churches may be adorned with paintings and statues which shall be treated with proper reverence, but that the worship due to God alone shall not be given to them nor to any creature under pain of anathema. 39. In addition to these there are many points ruled upon indirectly, but which are not, properly speaking, included in the doctrinal decrees, which alone, it must be understood, are to be looked upon as infallibly true. 40. I must quote, however, Vasquez, who says (L. 2, Disp. 200, Cap 6), "the doctrines taught by a General Council in the chapters before the Canons must be received as articles of the Catholic Faith, as may easily be collected from the words used before the Canons at the end of every session." Vasquez is speaking most especially of the later so-called General Councils, but I quote him that I may add Veron's comment (Cap. 1, § 4), "Of the doctrines contained in the chapters those and those only are of faith which are expressly defined; or to use the language of the Canonists, only the DISPOSITIVUM ARRESTI, that is, only the doctrine which is the prime object of the chapter or canon, and not the proofs of that doctrine are of faith. The reason is obvious—the doctrine alone is proposed to our belief and is all that is, strictly speaking, defined. 41. Such, then, is an Œcumenical Synod. Its definitions in faith and morals are the infallible voice of the Holy Ghost; it can add no new revelation, but it sets forth and defines with unerring accuracy that which was once for all delivered to the Saints. The disciplinary canons are not of universal obligation but pass away as circumstances alter. As an example of this we find that the decree of the Council of Jerusalem prohibiting the eating of things strangled and of blood has passed into desuetude, but the doctrinal definition that the Gentiles are not bound to keep the Law of Moses still remains an infallible article

of our Christian Faith. This, then, may suffice for a consideration of our second point, and we pass to an examination of the third touchstone of the faith—Catholic consent.

3.—CATHOLIC CONSENT.

42. We have seen that both the written Word and Synodical decrees depend for their attestation upon universal acceptance; that no Council whose decrees have not been received by the whole Church can be reckoned as Œcumenical, and Article VI. declares that the proof of the Canonicity of the books of Holy Scripture is that of their "authority" there "was never any doubt in the Church" and that "as they are commonly received, we do receive and account them Canonical." 43. The voice, then, of the Church scattered throughout all the world is to us of sufficient authority to be infallible proof of the infallibility of Holy Writ and of the Œcumenical Synods; the infallibility of neither of which could otherwise be established. 44. Whence, then, is derived this wondrous power which UNIVERSAL CONSENT is seized of? To answer this question, we must first of all consider the relation which the Church bears to the Lord. She is his Mystical Body, of which he is the Head. As such she shares his wisdom and knowledge. As the husband cherisheth his wife, even so Christ the Church. She is his Bride. Who knoweth the secrets of the bridegroom but the bride, so who but the Church knows the mind of Christ? This closeness between Christ and his Church cannot be exaggerated and so the Church shares the infallibility of her Lord and Head. This will be further evident from a consideration of the title which the Apostle gives the Church, calling her "the pillar and ground of the truth" (1 Tim. iii. 15). 45. Moreover we find that this

gift of infallibility is but the fulfilment of the promises of the Lord: "I will not leave you comfortless, I will come to you," "Lo! I am with you always, even unto the end of the world," "I will send you another Comforter who shall abide with you for ever, even the Spirit of truth." "He shall guide you into all truth," "and bring all things to your remembrance whatsoever I have told you." Here is the distinct promise that both God the Son and God the Holy Ghost would be with the Church to the end of the world to teach her and to guide her, so that the Lord in every age can say to her Apostles "he that heareth you, heareth me." 46. This is what is meant when we speak of the Ecclesia Docens and this dogma is expressly set forth in the definition of the VII. Œcumenical Council: "Christ our God who hath bestowed upon us the light of the knowledge of himself and hath redeemed us from the darkness of idolatrous madness, having espoused to himself the Holy Catholic Church without spot or defect, *promised that he would so preserve her;* and gave his word to this effect to his holy disciples when he said, 'Lo! I am with you always even unto the end of the world;' which promise he made not only to them but to us also who should believe in his name through their word." 47. We are not to think of the Church as an organization furnished with a set of rules (called the New Testament) whose Founder is dead and gone. The Church is not like a clock, once wound up and then left to run down, and, mayhap, to get out of order. The Church is a Living Body, of which Christ is the Head and of which the Holy Ghost is the Life. 48. When the Church speaks to-day, her voice is as much the voice of God as when she spake eighteen hundred years ago. The Holy Ghost did not come down from Heaven to dwell in the Church until the death of those

on whom he visibly descended and to return back to Heaven, but he came to 'abide with her for ever' (John xiv. 16). He still abides in the Church to-day, he still leads her into all truth, and keeps her ever "the Body" and "Bride of Christ," "the pillar and ground of the truth." And as by his indwelling he still bestows the power of the Sacraments, so also by the same indwelling, he illuminates and instructs the Church, so that from age to age, and amid the changing circumstances of this world he teaches her how to set forth the one, unchanging faith revealed of God to her. 49. We appeal, then, from the dead "letter" of the written Word to the life-giving "Spirit" which speaks by the mouth of the Church; and the same Holy Spirit which of old dictated the blessed words of Holy Scripture, to-day interprets them to our comfort and instruction. 50. The infallibility of the Church, then, follows as a necessary consequence of the fact that she is the Body of which Christ is the Head, and that in her permanently abides the Holy Ghost by a substantial union, not indeed hypostatic, but yet none the less real.

51. There is one text of Holy Scripture which I have purposely kept for the last to shew that the Church's claim to infallibility does not rest upon it alone. In fact this text is not needed at all; it may, however, be well to give it a brief consideration. In speaking of his Church, our Lord said, "the gates of hell shall not prevail against it." We need not pause to consider the great theological *crux* connected with the word "Rock," but pass to the last clause, of which the meaning is surely clear enough, the Lord in it plainly promising that notwithstanding all the power of hell, Satan will never prevail against the Church. Now there are two ways in which (had it not been for the Lord's promise) he might have prevailed

against the Church. First, he might have destroyed by apostasy or death all that belonged to the fold of Christ. Second, he might have led all Christians into heresy. In either of these ways he might have prevailed. But the Lord promised that this should not be the case, and therefore to protect his Church against the first peril he endowed her with the gift of INDEFECTIBILITY, and to protect her from the second with the gift of INFALLIBILITY. 52. Now it must be most carefully noted that this promise is made to the Church, *i. e.*, the whole Church. No national church, much less any diocese, can claim to have these gifts which the Lord gave to the whole Body. 53. It is as absurd for the Roman Church to claim infallibility for herself and for her decrees to-day as it would be for us to make a similar claim for the XXXIX. Articles or for the declarations of the Lambeth Conferences. The voice of God alone is infallible, and this voice must be looked for either in Holy Scripture or Holy Tradition, in the decrees of the Œcumenical Synods or in the common consent of the whole Church of God.

54. There are those who would appeal from the teaching and practice of the whole Church to-day to what they style "the pure ages of the Church." Such an appeal is an insult to the Holy Ghost. There can be no contrariety between what the Holy Spirit teaches the faithful to-day and what he has taught them continuously down the ages. 55. It is true that his teaching to-day may be more explicit and more methodical in expression, but every doctrine that he teaches the Church to-day, he taught her (at least in the germ) at Pentecost. 56. There can be no new revelation, no new dogma added to "the faith once delivered to the Saints." The man who trusting to his PRIVATE JUDGMENT appeals from the living voice of the Church to-day to the Holy Scriptures or to uninspired

history can not believe that the Holy Spirit ever abides in and speaks by the Church. Her voice to-day to her faithful children is, as it has ever been, the Divine interpreter of the Divine revelation, that voice to-day is the only infallible history of the Church's faith which like the Lord, is unchangeable, the same yesterday, to-day and forever. 57. It will, of course, be evident that for this third test it is not necessary to shew that a doctrine is received to-day by all the faithful, far less to shew that it has been so received in every age; all that is needful is to shew that it has at any time been so received, and the conclusion follows that the doctrine is *de fide* and infallibly true; the "*ubique et ab omnibus*" is to us sufficient proof of the "*semper;*" for otherwise the promises of Christ would have failed of fulfilment. 58. We may or we may not be able to prove from history that a certain dogma has been always held by the multitude of the faithful. Such proof (as for example of the belief in the consubstantial Trinity in ante-Nicene times) may be very difficult, but as the universality of such belief in after ages cannot be questioned, such universality afterwards must be the proof of its truth and therefore of its having been always the faith once delivered to the Saints. We know who hath promised, and not one jot or one tittle shall pass away till all is fulfilled. Heaven and earth shall pass away but his words shall not pass away.

POSTSCRIPTUM ON AUTHORITY.

59. Among a certain school of modern theologians the word AUTHORITY is used to express something which is to be considered as the RULE OF FAITH. If by "authority" is meant what we have been describing, no exception can be taken to it, but this does not seem to be what is intended. "Authority" is represented as something existing only in the Roman Catholic Church, something very simple and something which can readily be attained by even the most ignorant, so that any one can possess absolute certainty of faith upon every point of theology. Such an "Authority" is a novelty in theology, utterly unknown to the Church until to-day, and even unknown to-day except to such writers as have taught it. We know historically on what "Authority" the faith has always been received. Not to enter into the matter more at large, we take St. Vincent of Lerins, and see what his "Authority" was. He tells us in the rule so often and so foolishly quoted—*quod ubique, semper et ab omnibus*—and to apply this he studied the Divine Scriptures as the text, and the earlier writers as the expositors. Later on, we find St. Thomas pursuing exactly the same method. He is most careful to say that Holy Scripture alone is conclusive and that the meaning of the Written Word is to be elucidated from the writings of the fathers. Later still, we come to the fathers at the Council of Trent, and here they know no other method but Holy Scripture and ancient authors. And last, the decree of the Immaculate Conception of the B. V. M. and those of the Vatican Synod claim to be founded upon

the same authority, viz: Holy Scripture and Catholic Consent. None of them knew of any other method of attaining to Divine Faith, and any short and easy way is one which has no claim to Catholicity, nor even to be in accordance with the Roman Catholicism of to-day, which requires that every Papal utterance, to be infallible, must be arrived at by the same method. The Vatican decree reads as follows: "The Roman Pontiffs . . . have by God's help defined as of necessity to be believed those things which they have found to be in agreement with the Holy Scriptures and Apostolical Tradition. For the Holy Spirit made no promise to the successors of Peter that they should by his revelation set forth new doctrine, but that, by his assistance, they should keep and faithfully expound the revelation or HOLY DEPOSIT of the faith handed down through the Apostles."

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Veron. *Rule of the Catholic Faith.*

II.—OF THE FOUNTAINS OF REVEALED TRUTH.

I.—HOLY SCRIPTURE.

60. (*a*) *Inspiration of Holy Scripture.*—The Holy Scriptures not only contain but are the Word of God written; so that they contain nothing but what was written under the direction of the Holy Ghost. 61. While different persons were employed at different times to write the various books of Holy Writ, yet God alone is the author of every book in every part. 62. The Church has never defined any theory of INSPIRATION, but she has ever held with absolute unanimity that in the Holy Writings, as originally delivered, there is no error of any kind. 63. Not only is this so, but as God is the preserver as well as author of the Sacred Books so in their present condition as recognised by the Church there is no error affecting either faith or morals. 64. It will be noticed that all the Church asserts is their PLENARY INSPIRATION, not their VERBAL INSPIRATION. By this latter doctrine it is asserted that the Holy Ghost chose each word and arranged the order of words and sentences, the inspired writers being merely passive instruments. She does not make any declaration with regard to their dates, human authorship, etc., etc., further than such matters are determined by the books themselves, *e. g.*, when St. Paul begins his Epistles with his own salutation. 65. (*b*) *The authority on which Holy Scripture rests.*—The authority on which the infallibility of Holy Scripture rests

is not its own witness but the witness of the Church, which antedated the writing of the books of the New Testament and which has been the constant witness to the divine character of the Sacred Writings.

66. (*c*) *Holy Scriptures alone not the Rule of Faith.*—It must then be understood that the Church did not historically and does not now practically derive her doctrine from Holy Scriptures; historically, members of the Church incorporated such part of her doctrine as was necessary to salvation in the books they wrote; practically, the Church now (as in past ages) appeals to the Holy Writings as the proof that her tradition is pure and unchanged. 67. The Holy Scriptures themselves are not therefore, strictly speaking, the RULE OF FAITH, although many theologians have styled them so; but the truth of the rule of faith, *i. e.*, the dogma set forth by the Church, is avouched by the Divine Scriptures. 68. (*d*) *The contents of Holy Scripture the limit of the Rule of Faith.*—"But at the same time we must maintain, in accordance with the frequently repeated testimony of the Fathers and other writers of the ancient Church, that there is no point of Christian doctrine which is not attested and laid down in the Apostolic writings. 69. The Church cannot and dare not receive any teaching which does not find its justification in the Bible, and is not contained somewhere in the New Testament, in a more or less developed form or at least indicated and implied in premises of which it is the logical sequel, and thus shewn to fit into the harmony and organic whole of Christian doctrine."[1]

[1] I have preferred taking the above statement from a Roman Catholic authority to putting it in my own words. Döllinger's *First Age of the Church*. Oxenham's Trans: Vol. I., p. 255 of 3d. ed.

REFERENCES.

Orth: Conf: Pt: I. Q. 72.
Rus: Cat: Int: pp. 34, 37.
Guettée, p. 5.
Mac: Tom: I. § 1 et seq:
St. Jno: D. Lib: IV., xvii.
Bel: Tom: I. C. 1., lib: 1.
Fer: Art: *Scriptura Sacra.*
Card: Manning. *Temporal Mission of the Holy Ghost.*

70. (*e*) *The Books of Holy Scripture distinguished into Proto-Canonical and Deutero-Canonical.*—It is the duty of the Church to declare what Books are inspired and to present them to the people as such. 71. Among the books of Holy Scripture some are recognised as PROTO-CANONICAL and some as DEUTERO-CANONICAL.[1]

72. These deutero-canonical books the Church receives as Holy Scripture, but she does not place them in the same category with the other books of the SACRED CANON, because of their lacking that universality of reception which has been accorded to the other books. 73. Of the books of the Old Testament, such as do not occur in the Hebrew Canon are accounted as deutero-canonical as well as those portions of Daniel and Esther

[1] In the place of this last expression, which is strictly and theologically correct, has come into use the unfortunate and vague word "APOCRYPHA," which, while not necessarily having a bad meaning, yet conveys to the mind a suspicion of untruth. Of course, it is used with no such meaning in the heading to some of the books of the Old Testament in the King James version. It should always be remembered that the Anglican Church has never so styled these works by any authoritative act, but speaks of them as "the other books" of the Canonical Scriptures and reads them without note or warning with the rest of Holy Scriptures (*e.g.*, offertory sentences) and styles them in the Homilies "the Word of God," etc., etc.

which occur only in the Greek. 74. Of the books of the New Testament the Epistle to the Hebrews, II. and III. John, II. Peter, James, Jude, and Revelation are deutero-canonical. 75. A greater distinction has always been drawn between the proto-canonical and the deutero-canonical books of the Old Testament than between those of the New.[1]

76. The acceptance given to the deutero-canonical books of the Old Testament has not been uniform; some books being more commonly accepted than others, while all have been rejected by many and weighty Councils and Doctors, ancient and modern, and that without censure. III. and IV. Esdras are to-day uniformly rejected as well as the Prayer of Manasses.

REFERENCES.

Conf: Dos: Q. 3. (It will be noticed that this is in contrariety with the rest, as is also the Book on the *Duty of Parish Priests*, by Bp: Konissky.)
Rus: Cat: Int: p. 38.
Guettée p. 273.
Mac: Tom: I. Int: § 5, 2.
St. Jno: D. Lib: IV., xvij.
Bel: Tom: I. C. I., lib: 1 cap v. et seqq.
Fer: Art: *Scriptura Sacra.*

77. (*f*) *The Text of the Holy Scriptures.* (*j*) *Of the Old Testament.*—It may not be amiss here to add a few words upon the TEXT of the Holy Scripture. The SEPTUAGINT Greek of the Old Testament is the form of Scripture quoted by our Blessed Lord and used by the

[1] No one would apply to the deutero-canonical books of the New Testament the limitation which Art. VI. does to the deutero-canonical books of the Old Testament.

writers of the New Testament almost without exception. 78. It continued to be the Bible of the whole Church East and West (the OLD ITALIC being but a translation of it into Latin) until the time of St. Jerome. St. Jerome devoted himself to the study of Hebrew and translated the then existing Hebrew text into Latin (substantially the Vulgate of to-day). He was opposed in his course by St. Augustine, but in the long run his version supplanted the translation from the Septuagint, and the Hebrew Text became the source of the Old Testament of the West. 79. In the East no such change ever took place, and the Bible of the Eastern Churches is to-day the Septuagint. While, no doubt, the study of the Hebrew may have thrown some light upon matters formerly dark, and while it may be possible that in some few instances the Septuagint translators were not faithful to the original before them, yet there can be no doubt of the corrupt state of the present Hebrew text. 80. It is evident that the Hebrew text which the LXX. used could not have been identical with that used by St. Jerome, and it is equally evident that the text used by St. Jerome differed from that we have to-day. It is also capable of proof that the present vowel-punctuation of the Hebrew text is in some places wrong, *e. g.*, our Hebrew text reads in the account of Jacob's death, "bed's head," instead of "staff's head," as the LXX. and the New Testament. 81. The condition of the text, therefore, of the Old Testament is far from satisfactory, and while we naturally would look to the original Hebrew, we are prevented from placing reliance upon it because of its known impurity, and so are forced to try to construct a text, as best we may, by uniting the Hebrew with the LXX. and other versions, such as the Samaritan Pentateuch. 82. Providentially the differences are, comparatively speaking, of little importance and

cannot affect one way or the other the object for which Holy Scripture is given of God.

83. (*ij*) *Of the Text of the New Testament.*—When we pass from the Old to a consideration of the text of the New Testament the case is altogether different. We have a Greek text which is all but universally received both East and West, in fact, were it not for some Protestant critics on the continent and the school of Westcott and Hort among ourselves, it might be said to be absolutely universally received. It is true that there are a vast number of various readings, but these are, without exception, on matters of no moment. This text, which, for the want of a better name is called the TEXTUS RECEPTUS, is that read by the whole Church East and West, and is that quoted by the Fathers and cited by the Councils. 84. This being the case, the variations from it of A., B., Aleph, etc., are interesting to us only as examples of the early corruption of the text. 85. Nor can I leave this point without reminding the reader that the age of a MS. is no evidence of the purity of its text, but rather the reverse, as we may well suppose the pure texts would have been used and so worn out while the inferior texts would have been laid aside when something better was provided.

REFERENCES.

Bel: Tom: I. C. I., lib: II. cap: 1 et seqq.
Fer: Art. *Scriptura Sacra.*

2.—TRADITION.

86. (*a*) *The relation of Tradition to the Written Word.*—While it is true as a matter of fact that all things necessary for salvation are more or less explicitly contained in

Holy Scripture, it is also true that we can only know that the Holy Scriptures are the Word of God, and that all necessary doctrines are contained in them from the TRADITION OF THE CHURCH. Tradition comes therefore first, both in the order of thought and of necessity.

87. (*b*) *The different kinds of tradition.* (*j*) *Divine Tradition.*—Traditions are of three kinds: First, DIVINE TRADITIONS, *i. e.*, things delivered by God himself directly to the Church, such as the Sacraments and the manner of their administration, etc., etc. 88. (*ij*) *Apostolical Tradition.*—Second, APOSTOLIC TRADITIONS, that is, such as were ordained by the Apostles, acting, not on their own responsibility, but by the direction of the Holy Ghost. 89. (*iij*) *Ecclesiastical Tradition.*—Third, ECCLESIASTICAL TRADITIONS, that is, such as have been suffered and allowed and approved from old days by the Church. 90. (*c*) *Divine and Apostolic Traditions are of the same authority as the Written Word of God.*—Now it is evident that traditions of the first two kinds are of the same authority as the Written Word of God. Of such traditions it may suffice to mention as examples the equality of the Persons of the Holy Trinity, the baptism of infants, the communion of women, etc., etc., all of which rest upon divine authority, although but dimly set forth and but implicitly contained in Holy Scripture. 91. (*d*) *Tradition kept pure by the Holy Ghost.*—Holy Tradition, it must be remembered, is kept pure by the indwelling Spirit; the same God that revealed, preserves his revelation, and when that revelation is but imperfectly enshrined in the Divine Writings it is kept ever fresh in the Church by holy Tradition. 92. Thus holy Tradition runs, not in opposition, but parallel to Holy Writ, throwing light upon the dark places and filling up what is needed for the full understanding of the Divine Revelation.

93. (*e*) *Holy Tradition is the unwritten Word of God.*—It is evident, then, that it is a complete mistake to speak of the Holy Scriptures as conterminous with or as equivalent to the "Word of God;" the Holy Scriptures are "GOD'S WORD WRITTEN." But besides these, there is GOD'S WORD UNWRITTEN, viz: The Traditions of the Church, which are to be received with an equal reverence as part of the revelation of God to man and as integral portions of the Everlasting Gospel sent down from heaven; and while indeed the Apostles and others wrote as they were moved by the Holy Ghost, yet the Lord sent them not primarily to write, but to preach, that by the oral word men might be saved.

94. (*f*) *Holy Tradition as necessary as the Holy Scriptures to the well-being of the Church.*—It will thus appear that had the Holy Scriptures of the New Testament never been written our doctrine and practice to-day would have been just the same; while, had there been no tradition, but had we been forced to make our doctrine and practice from the book it would probably, indeed certainly, have been very different from what it is. 95. Tradition, then, is as necessary, in fact more necessary than Holy Writ to the well-being of the Church. The Unwritten Word of God must not be depressed so as to unduly exalt the Word of God written.

REFERENCES.

Conf: Dos: D. 2, QQ. 1–2.
Rus: Cat: Int: p. 34.
Guettée, pp. 4, 6.
Mac: Tom: I. Int: § 1 et seq.
St. Jno: D. Lib: IV., xvi. (1174).
Bel: Tom: I. C. I. lib. iii., iv.
Fer: Art: *Traditiones.*

III.—OF THE CHURCH.

I.—DEFINITION AND CHARACTERISTICS OF THE CHURCH.

96. (*a*) *Definition of the Church.*—The Church of Christ is a visible body, founded by Christ himself and continually kept by him through the indwelling of the Holy Ghost, composed of those whom God has called out of the rest of mankind and united to his dear Son. 97. It is therefore a divine and not a human institution. 98. (*b*) *Characteristics and Four Notes of the Church.*—It has the following characteristics: It is (*j*) necessary, (*ij*) indefectible, (*iij*) infallible, (*iv*) visible, (*v*) one, (*vj*) Holy, (*vij*) Catholic, and (*viij*) Apostolic.

99. (*j*) *A Necessary Institution.*—The Church is a necessary institution, and outside of it there is no salvation. By this is meant that by Holy Baptism alone people can enter into the kingdom of heaven, and that as the baptized are all in virtue of that act made members of the Church, outside of the Church there can be no salvation. Of course it must be understood, that although Baptism unites to the Body of Christ those who receive it, wilful heresy and schism separate them therefrom, and therefore the members of heretical and schismatic bodies are not members of the Church of God, even though they be baptized.

100. (*ij*) *Indefectible.*—The Church is indefectible, that is to say she will never fail. Kingdoms and the human organizations of the world rise, flourish, and pass away, but the Church never passes away. She has periods of increase, periods of apparent stagnation and decline, but she cannot and therefore will not pass away, because she is divine.

101. (*iij*) *Infallible.*—The Church is infallible. Her faith therefore cannot increase or decrease, nor can her morals change. What is true at one time is true for ever. What at one time is the law of morals established by Christ is always so even unto the end. 102. *What is meant by Ecclesia Docens and Ecclesia Credens.*—The Church is divided into the Teaching Church (Ecclesia Docens), consisting of the pastors of the Church to whom by God is committed the ministry of teaching, and the Believing Church (Ecclesia Credens), consisting of the people whose duty it is to believe what they are taught by their pastors. *The distinction between active and passive infallibility.*—The Holy Spirit preserves both the Ecclesia docens and the Ecclesia credens free from error in faith and morals so that the Ecclesia docens is endowed with an Active Infallibility, the Ecclesia credens with a Passive Infallibility.

103. (*iv*) *Visible.*—The Church is Visible. That is to say in its outward structure, but it must be always remembered that the Church, like her Lord, has a soul as well as a body, and there are those who are separated from the visible communion with the Church's body who yet are in communion with her soul. Such are devout people who profess and call themselves Christians and who from circumstances over which they have no controul or by Invincible Ignorance (*i. e.*, an ignorance which they would willingly have enlightened if their opportunities or prejudices would suffer it), are separated from the visible body of the faithful.

104. (*v*) *One.*—The Church is One. This unity consists in unity of faith, unity of discipline, unity of morals, unity of worship, etc., etc., so far as the diversity of climes and peoples will allow. These are, however, but the outward signs of unity, the true underlying principle

upon which all true unity rests is the oneness of the Divine Spirit indwelling the Church, working in slightly different ways in divers times and places, but yet calling souls and ingrafting them into the one Christ by Holy Baptism and restoring them to or else building them up in grace by the other sacraments. The life of the Church, therefore, is one, perpetuated by its own priesthood unto the end of the world.

105. (*vj*) *Holy.*—The Church is Holy, not with a created holiness but with the innate holiness of the Divine Spirit that dwells in her. The work of the Church, therefore, will always be to sanctify souls, and the higher such sanctity attains the more the Church shines with the glory of this note. Men and women vowed to the religious life and books of spiritual learning are great proofs of the holiness of the Church.

106. (*vij*) *Catholic.*—The Church is Catholic in not being confined to any one nation, as was the Jewish dispensation; nor to any one period of time. The Church is for all peoples if they are willing to accept her, and for all time till time shall be no more.

107. (*viij*) *Apostolic.*—The Church is Apostolic as she continues in the Apostles' fellowship and doctrine and sacraments and worship. 108. These last four are commonly called the FOUR NOTES of the Church.

REFERENCES.

Orth: Conf: Pt: I., QQ. 83, 84, 85.
Conf: Dos: D. 10, 11, 12.
Rus: Cat: Pt. 1, pp. 75, 80.
Guettée, pp. 10, 91, 101, 114.
Mac: Tom: II. §§ 166-170, 177-181.
Bel: Tom: II. C. I. lib: i., ii., iii., iv.
Fer: Art: *Ecclesia.*

2.—THE ECCLESIASTICAL HIERARCHY.

109. The Apostles' fellowship includes the hierarchy.

110. (*a*) *There are Three Holy Orders of Divine Institution.*—In the Christian HIERARCHY there are of Divine Institution THREE ORDERS, Bishops, Presbyters, and Deacons; and these in APOSTOLICAL SUCCESSION, according to their degrees, are heirs to the powers bestowed by our Lord himself upon the first Apostles. 111. It is commonly held that our Lord ordained his Apostles deacons when he sent them forth two and two; priests when he said to them, "Do this in remembrance of me"; Bishops when he breathed upon them and said, "Receive the Holy Ghost, whosoever sins, etc."

112. (*b*) *Whether the Episcopate is a separate order from the Presbyterate.*—Many Western theologians, with whom is commonly numbered St. Jerome, hold that the Episcopate and the Presbyterate are one order, that a Priest is not "ordained and consecrated a Bishop," but only "consecrated" a Bishop, and they affirm that a Bishop differs in nothing from a Priest but in having the power of ordination, that is to say, the power of spiritual fecundity. Resting on this theory, many Western schoolmen teach that the three Holy Orders are the Sub-Deaconate, the Deaconate, and the Priesthood (SACERDOTIUM). This opinion is certainly not strengthened by the decision of Trent and is not now universally accepted even by Roman writers.

113. (*c*) *A Bishop jure divino superior to a Priest.*—It is held by all that a Bishop is by divine right superior to a Presbyter.

114. (*d*) *Whether the Pope differs from other Bishops in Order.*—Some moderns of the extreme Papal school teach (as Bouix) that the POPE differs from all other

Bishops, "not only in jurisdiction, but also in order." 115. It may not, perhaps, be amiss to remind the reader that "Prelacy," and not "Papacy," was the constitution of the undivided Catholic Church.

116. (*e*) *The Powers of the Holy Orders.*—(*j*) *Of the Deacon.*—A Deacon has the power to baptize, as the Priest's representative, to administer the Sacred Chalice, to read the Holy Gospel, and in general to assist the Priest. 117. (*ij*) *Of the Priest.*—The Priest has the power to administer the Sacraments, to preach the Gospel and to rule his parish as the Bishop's representative. 118. (*iij*) *Of the Bishop.*—The principal office of the Bishop is to teach. To the collective Episcopate is committed the deposit of the faith, and to them it appertains to rule upon controverted points. The Bishop has also power to give the Holy Ghost in the Sacraments of Confirmation and Holy Order. 119. (*f*) *What is meant by Jurisdiction and Mission.*—He likewise has the power to rule his diocese and to give JURISDICTION to such judges and other officers as he may appoint, and to give both JURISDICTION and MISSION to the parochial and other clergy of his diocese. The Bishop in his diocese is the VICAR OF CHRIST, and as such, he claims as of Divine right the obedience of his clergy and people. 120. The Bishop is the only law-giver of his diocese and the source of all spiritual power; and while all in the diocese are answerable to him, he is only answerable to God and his Ecclesiastical Superior, if he has one. 121. By jurisdiction is meant the having a right to execute the powers of which one is possessed. 122. By mission is meant the being sent by one who has a right to send for the exercise of such powers. Theologians and Canonists are not agreed as to how jurisdiction is derived, some teaching that it comes immediately from

God to Bishops at their consecration (and some Gallicans affirm that it comes also immediately to parish priests), others that it comes immediately from heaven upon the completion of the election by the Chapter and other Canonical processes. In practice the Anglican and Roman Communions consider jurisdiction as coming before consecration, for a Bishop-elect often exercises the rights of jurisdiction and mission not requiring Order, *e. g.*, appointing judges of his courts to hear spiritual causes, nominating Priests to spiritual cures, and licensing others to curacies.

123. (*g*) *Papal theory of Jurisdiction.*—Modern Roman Theologians teach that all jurisdiction flows from the Pope, by whose grace, as well as by the grace of God, Bishops possess their sees—they do not clearly set forth the source of the Papal jurisdiction, except that it comes immediately from God, the conclave at the election acting only ministerially, nor where the source of jurisdiction may be during a vacancy in the Papal see.

124. (*h*) *The Privilegium Petri.*—Peter was left in a singular manner, with singular rights and prerogatives the Prince of the Apostles, but as to whether these rights and prerogatives descend to his successors in the See of Rome, and whether the powers and primacy exercised by the See of Rome in the early ages were enjoyed *jure divino* or *jure ecclesiastico*, are questions that have been much and bitterly disputed among theologians. It does not seem necessary in this place to say more than that while the divine right of the Roman Pontiff has been asserted by the Popes themselves, and their dependents, from at least the time of St. Leo the Great down to to-day, such claims at that time and since have been firmly rejected and disallowed by the Councils, Doctors and Theologians of the larger part of the Christian world. 125. No one must confuse the claim of Papal Supremacy with the

full recognition given by the fathers to the exalted position of St. Peter in the Apostolic College, and that he was the undoubted founder of the See of Rome.

126. (*i*) *Of the Patriarchates.*—The Patriarchates of Rome, Constantinople, Alexandria, Antioch and Jerusalem are only of Ecclesiastical institution, and arose largely out of the political divisions of the Empire except the last, which was raised to the Patriarchal rank out of honour to the Holy City.

REFERENCES.

Conf: Dos: D. 10.
Rus: Cat: Pt: I., p. 83.
Guettée, p. 105.
Mac: Tom: II. §§ 171–176.
Bel: Tom: II. C. II., Lib: 1.
Fer: Art: *Episcopatus.*

3.—THE POWERS OF THE CHURCH.

127. (*a*) *Not dependent upon civil power.*—The Church has power over both the bodies and souls of men, and while the civil government in many places has stripped her of powers once enjoyed, or refuses to allow her such powers, they yet are hers by Divine right.

128. (*b*) *Power to put down heresy.*—Heresy should not be tolerated by the Church any more than contagion by the State, and as men's souls are of more value than their bodies, every effort should be made to prevent hereticks and the teachers of heresy from spreading their poison in Christian States.

129. (*c*) *Power over Education.*—The Church has authority from the cradle to the grave, and especially in the education of children. Schools, therefore, in which the

soul is not educated in the way to heaven under the direction of the Church are encroachments of the most serious character on the part of the State.

130. (*d*) *Power in all things pertaining to Marriage.*—The Church alone has power *jure divino* in all affairs touching marriage. As the Christian family is the creation of the Church, so is it specially under the care and protection of the Church. All proceedings, therefore, for nullity or separation, or cases involving impediments or needing dispensations or the like, belong *jure divino* to the Church and her courts. And upon those violating the Church's law of marriage or neglecting the duties of the marriage life, the Church has the right of inflicting physical punishment in their bodies as well as spiritual to their souls. Whether this right is *jure divino* or by the *lex non scripta* of Christian custom is disputed among Doctors.

131. (*e*) *Power to determine controversies of Faith.*—The Church alone hath authority in CONTROVERSIES CONCERNING THE FAITH, and her ruling settles the matter. So that opinions which differed from the determination promulgated, although before tenable without risk of heresy, after such determination become heretical.

132. (*f*) *Power to change anything not of immediate divine institution.*—The Church can change anything which is of ECCLESIASTICAL INSTITUTION, *e. g.*, the prohibited degrees (except such as are forbidden by nature), ritual and ceremonies, division of provinces, etc., etc. The Church cannot do away with anything which is of DIVINE INSTITUTION. 133. Whether the Church can modify in non-essential particulars what is of Divine institution has been much disputed, but the general answer has been in the affirmative. How much power the Church has to change what is of APOSTOLIC INSTITUTION

is greatly argued upon, but such power is generally affirmed, at least in some degree.

134. (*g*) *Power of expelling hereticks and schismatics.*—The Church will always include in its bosom both bad and good, and a body in which all are righteous is but the dream of heresy, and would not be the Church of Christ. But while this is true, hereticks must be rejected from the number of the faithful. 135. HERESY is false doctrine, contrary to that defined by the Church. 136. SCHISM is separation from the visible communion of the Church; in such case each of the two will be in a state of schism from the other. But the sin of schism may lie at the door of only one or of both.[1] Hereticks under the GREATER EXCOMMUNICATION are no part of the Church, but whether mere schism (SCHISMA PURA) excludes from the Church is a matter disputed among Theologians.

137. (*h*) *The power called Magisterium.*—The MAGISTERIUM of the Church is her right to teach men.

138 (*i*) *The power called Ministerium.*—The MINISTERIUM of the Church is her right to administer the Sacraments to men.

139. (*k*) *The power called Regimen.*—The REGIMEN of the Church is her right to rule men and legislate for them in matters connected with religion.

REFERENCES.

Orth: Conf: Pt: I., QQ. 86–95.

Guettée, pp. 118, 407.

St. Thos: 2d. II. Q. xxxix.

Bel: Tom: I. C. I., lib: iii., cap. iii.; Tom: II. C. II. lib: iii.; Tom: III. C. V., lib: iii., cap: xxxii.

Fer: Art: *Schisma, Hæresis.*

[1] *Vide* Article "Schisma" in Ferraris.

POSTSCRIPTUM ON THE POSITION OF THE ANGLICAN CHURCH.

140. As some have a very erroneous idea of the position which by modern Latin theologians is assigned to the Anglican Church, the following from the 20th Ed: of the Jesuit Schouppe's *Elementa Theologiæ Dogmaticæ* may be interesting (pp. 139, 140, Tom: I.).

"First.—*The Catholic Church* is the Roman Church with all its adherents in all parts of the world, and embraces about 170 million of the faithful.

Second.—*The Schismatical Churches*, which embrace about 62 million of adherents. The chief of these churches are: *The Greek Church*, under the Patriarch of Constantinople; *the Russian Church*, under the Imperial Synod of St. Petersburgh; *the Anglican Church*, under the supremacy of the Queen of England.

. . . . . .

The Anglican Church, since it was separated from the Roman Church by the schism of Henry VIII. (1533), is rightly numbered among the Schismatical Sects; although no less than the rest of the Protestant Communions, it is corrupted with heresies.

Third.—*The Heretical Sects*, which embrace about 58 million of followers; some are Eastern and some Western, these last in greater numbers.

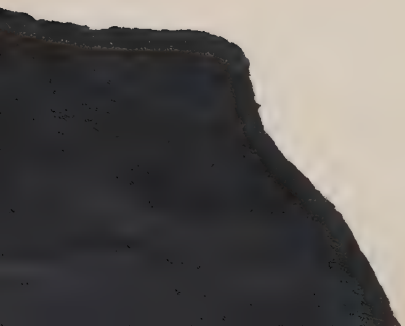
Oriental Sects.

Western Sects."

Further on (p. 149) we find the following: "The enemies of the Church are some of them hereticks, some of them Schismatics.

First.—The principal *Schismatics* which have withdrawn themselves from the authority of the Roman Pontiff are: *Novatians* (250), *Donatists* (311), *Acacians* (480), *the followers of Photius* (860), or Greeks, to whom must be added also the Russians (1450), and last the *Anglicans* (1535)."

The position then assigned to the Church of England is the same as that assigned to the Greek Church, except that in the former case there is supposed to be more heresy held than in the latter, but each is recognised as a Schismatical Church, not as a new heretical sect.



BOOK I.

OF GOD—UNITY IN TRINITY.

BOOK I.

OF GOD—UNITY IN TRINITY.

I.—AS CONSIDERED IN HIMSELF.

1—DEFINITION OF GOD.

141. God is absolutely simple (SIMPLEX), and a PURE ACTUALITY, using actuality (*actus*) in its Aristotelic sense as the opposite of *potentia.*

2—ATTRIBUTES OF GOD.

142. He is ONE in SUBSTANCE, without body, parts or passions; OMNIPOTENT, OMNIPRESENT, OMNISCIENT; immutable; all-good, all-merciful, all-just, all-true; he contains all things and is contained of none (INCOMPREHENSIBLE); he is the beginning and the end of all things; is the CREATOR and PRESERVER of all creatures, and for his glory they are and were created. 143. He alone hath IMMORTALITY as an inherent quality; in some mysterious and yet real sense heaven is his throne, and we can say, "Our God is in heaven" (Ps. cxv. 3). 144. He is INFINITE in all things and hence he cannot be criticized by his creatures who are but finite, "his ways are not our ways," and, as things formed, we cannot say "Why hast thou made me so?"

REFERENCES.

Orth: Conf: Pt: I., QQ. 6, 7, 8, 11, 13, 14, 15, 16, 17.
Rus: Cat: Pt. I., 48.
Mac: Tom: I., §§ 9, 10, 11–23.
St. Jno: D. Lib: I., i.-v., ix., xi.-xiv.; Lib: II., xxix.
St. Thos: I. Q. i.-xxi., xxv., xxvi.
Estius, I. D., i.-v., viii., xxix., xxx., xxxv.-xxxix., xlii.-xlv.

3—BELIEF IN GOD NATURAL BUT NOT INNATE.

145. While the belief of the existence of God is not held by theologians to be strictly speaking INNATE, the soul is naturally inclined to believe in the existence of God; and all theologians teach that the existence of God can be discovered from nature independently of revelation, but this natural knowledge of God belongs to the intellect, the supernatural alone to faith; the first, however, often leads to the second.

REFERENCES.

Guettée, p. 275.
Mac: Tom: I., § 9.
St. Jno: D. Lib: I., i.
St. Thos: I., Q. ii., 2.
Estius, I. D., iii.

4—THE WILL OF GOD.

146. The will of the Godhead is but one, and this one will may be considered theologically as the I. *voluntas beneplaciti*, and the II. *voluntas signi*. It is difficult to give any equivalent in English for these expressions.
147. I. (*a*) *The internal will* (*voluntas beneplaciti*).—By

the VOLUNTAS BENEPLACITI (the will of his good pleasure) is meant that hidden will which is intrinsic to himself by which he wills or does not will; and is (1) ANTECEDENT or CONSEQUENT, and (2) ABSOLUTE or CONDITIONAL. 148. By the ANTECEDENT WILL of God is meant the will by which he wills a thing in itself, but without regard to the circumstances which he allows (by what is sometimes *improperly* styled his *permissive will*) to prevent its performance. 149. By his CONSEQUENT WILL is meant a will with these circumstances taken into consideration. 150. By his ABSOLUTE WILL is intended that which hangs upon no conditions. 151. By his CONDITIONAL WILL is meant that which depends upon certain conditions in the power of his free creatures. 152. II. (*b*) *The set forth will* (*voluntas signi*).—By the VOLUNTAS SIGNI or external will of God is to be understood some external sign declaring the will of God. This will of God is metaphorical and extrinsic to God.

REFERENCES.

Mac: Tom: I., § 21.
St. Jno: D. Lib: II., xxix.; Lib: IV., xxii.
St. Thos: I., Q. xix.
Estius, I. D., xlvi.-xlviii.

5—THREE PERSONS OF ONE SUBSTANCE.

153. In the one substance of the Godhead are three distinct PERSONS (HYPOSTASES), the Father, the Son, and the Holy Ghost, of equal power, eternity and glory. 154. While each of these Persons is by himself the one true God, yet the one true God is the Father, the Son and the Holy Ghost. 155. Each of the Divine Persons is distinct from the other two. The Father is not the Son;

nor is he the Holy Ghost; nor is the Son the Father; nor is he the Holy Ghost; nor yet is the Holy Ghost the Father or the Son. 156. (*a*) *The Circumincession of the Divine Persons.*—Each of the Divine Persons abides in the other two; this is called the CIRCUMINCESSION, INHESION or PERICHORESIS of the Divine Persons (so our Blessed Lord said, "I am in the Father and the Father in me") and the bond which binds together the Father and the Son is the Holy Ghost. 157. (*b*) *There is no subordination, yet there is numerical order in the Divine Persons.*—While then in the Holy Trinity no one of the Divine Persons is before or after the other two, either in dignity, wisdom, eternity or otherwise, and there is no SUBORDINATION of the Divine Persons properly speaking, yet the Father is the First Person of the Holy Trinity, the Son the Second, and the Holy Ghost the Third. It must always be remembered that this order is not one of time, but, so far as it has been revealed to us, one of thought and fitness, for it would be manifestly unfit that a son should be mentioned before a father.

REFERENCES.

Orth: Conf: Pt: I., QQ. 9, 10, 12, 35, 36, 70, 71.
Conf: Dos: D. 1.
Rus: Cat: Pt: I., pp. 50, 56, 73.
Guettée, pp. 32, 62.
Mac[illegible]Tom: II., §§ 24–50.
St.[illegible]; D. Lib: I., vi., vii., viii., ix., xii.; Lib: IV., iv., x
S[illegible] I., QQ. xxvii.–xliii.
[illegible] D., vi., vii., ix., x., xix.–xxv., xxvii., xxviii., xx
[illegible]ib: I., II. (of the consubstantial Son).

6—OF THE ETERNAL FATHER.

158. The Father is the Source of all; the *Ἀρχή* and *πηγή*, the fountain of deity. This is called the doctrine of the MONARCHIA. He is of none, has no source, no origin.

7—OF THE SON OR WORD OF GOD.

159. The Son is the only begotten of the Father, begotten by an ETERNAL GENERATION before all worlds, and as all the life of the Godhead is eternal, so this generation of the Divine Son is an eternal and infinite generation, so that the Son is ever being begotten of the Father, and there never was a time, even in thought, when the Father was without his only Son. He is, therefore, of the same substance with the Father (HOMOOUSION), not merely of like substance (HOMOIOUSION), as the Arians taught. 160. The Son is the WORD (*Λόγος*), and the DIVINE WISDOM (SANCTA SOPHIA) of the Father.

8—OF THE HOLY GHOST.

161. (*a*) *The Eternal Procession.*—The Holy Ghost is the Spirit of the Father and of the Son. Proceeding from the Father and from the Son (FILIOQUE) by an ETERNAL PROCESSION. But although the Son and the Father communicate the Divine Essence, which they have in common, to the Holy Spirit (who is called Spirit because of his SPIRATION), yet the Father alone is the *Ἀρχή* of Deity, and the procession from the Son may be equally well expressed as "through the Son" (*διὰ τοῦ Υἱοῦ*), a form more often used by the Greek Theologians, especially the later ones. 162. It is evident that for a true idea of the sequence in thought of the Three Divine

Persons, the DOUBLE PROCESSION is a necessity, for otherwise there would be two Second Persons, differing only in the manner of their procession, the one being by generation and the other by spiration. 163. (*b*) *The temporal procession.*—This eternal procession of the Holy Ghost must be carefully distinguished from the TEMPORAL MISSION by which he is sent to earth.[1]

REFERENCES.

Orth: Conf: Pt: I., QQ. 70, 71.
Rus: Cat: Pt: 1, p. 73.
Guettée, pp. 37, 89.
Mac: Tom: I., §§ 41–49.
St. Jno: D. Lib: I., vii., viii.
St. Thos: I., Q. xxxvi.
Estius, I., D., x.–xviii.
Bel: Tom: I. C. II., lib: II. cap: xx. et seq.

[1] It may be objected that the Double Procession is only a Western Doctrine and that it never has been accepted in the East, but this is clearly an error. Anyone carefully reading the *early* Greek writers cannot fail to see that in their time there was no doctrinal difference between the East and West. Nor is it by any means certain that such difference existed at the time of the Council of Florence, for while, indeed, the Easterns affirmed that the word "Filioque" came into the Creed in an irregular fashion, on the question of Dogma the difference seemed a mere logomachy. At the Bonn Conference of so-called Old Catholics in 1875, several of the Easterns expressed opinions which are evidently entirely in accord with our Western doctrine, and inasmuch as all accept the writings of St. John of Damascus as of authority in the East, and as he has been elevated to the rank of a Doctor of the Catholic Church by the reigning Pontiff, it would seem to be evident that there is no real difference on the *matter of doctrine* between the official teaching of East and West to-day, and that those, who, in the East, follow the heresy of Photius, do so without any authority of their own communion.

(*Also on Double Procession.*)

E. B. Pusey, *On the clause "And the Son."*

H. B. Swete, *History of the Doctrine of the Procession of the Holy Spirit.*

9—THE FIVE NOTIONS.

164. These three persons in the Godhead give rise to what are called the "FIVE NOTIONS" (*notiones*), Innacibility, Paternity, Filiation, Common Spiration, Procession. Of these (according to St. Thomas), four are relations, *i. e.*, all except the first; four are personal characteristics, *i. e.*, all except Common Spiration; and three are personal notions, viz: Paternity, Filiation and Procession, while Innacibility and Common Spiration are Notions of Persons. Other theologians make some slight difference in subdivisions, etc.

REFERENCES.

Guettée, p. 35.
Mac: Tom: I., § 38 et seqq.
St. Jno: D. Lib: I., viii.
St. Thos: I., Q. xli.
Estius, I. D., xxvi.

APPENDED NOTE.

The Definition of the IV. Council of the Lateran on the Holy Trinity, being Part of Chapter I. Against the Albigenses and Other Hereticks, and of Chapter II. Against the Abbot Joachim.[1]

From Chapter I.

We firmly believe, and with all simplicity confess, that there is but One true God, eternal, universal and unchangeable, incomprehensible, omnipotent and ineffable, the Father, the Son, and the Holy Ghost: Three Persons, but one essence, one substance, one nature altogether simple (simplex). The Father from none, the Son from the Father alone, and the Holy Spirit equally from Both: without beginning, ever and without end: the Father generating, the Son being begotten and the Holy spirit proceeding:

[1] It seemed well to append this definition of the Holy Trinity, since the Rev. Charles Gore (the preacher of the Bampton Lectures for 1891, the object of which is declared by the founder in his will to be "to confirm and establish the Christian Faith and to confute all hereticks and schismatics") has, in a letter to the *Guardian* (March 2, 1892), declared his disregard of this doctrine of the Holy Trinity, and has intimated that he considers it to be "the nighest thing to Tritheism." It may also be interesting to note that his God has not omniscience as a necessity of his being, but only as an attribute, and can, of his own volition, "reserve or restrain the exercise of his own attributes when his purposes of wisdom and love require it," so that he may be ignorant (*e. g.*) of certain facts of which Mr. Gore is cognizant.

con-substantial and co-equal and co-omnipotent and co-eternal: the only beginning (principium) of all things: the Creator of all things visible and invisible, spiritual and corporeal: who by his omnipotent power from the beginning of time, made at the same time and out of nothing both kinds of creatures, viz: the spiritual and the corporeal: that is to say, the angelic and the mundane, and then the human creature as pertaining to both, being made up of soul and body. The Devil and the other demons were created by God good in nature, but were made evil by their own act. Man, in fact, sinned by the suggestion of the devil. This Holy Trinity, according to the common essence indivisible, but according to the personal properties segregated (discreta), revealed at first through Moses and the holy Prophets and other of his servants, according to the fixed order of times, his saving doctrine to the human race. And at last the only begotten Son of God, Jesus Christ, was incarnate by the common action of the whole Trinity, being conceived by the co-operation of the Holy Ghost, of Mary, ever-Virgin, and was made very man, of a rational soul and human flesh consisting, One Person in two natures, and thus he set forth the way of life more clearly [than Moses and the Prophets]. He, according to his Godhead, is immortal and impassible; but, according to his manhood, is made subject both to death and suffering. Who for the salvation of the human race suffered and died upon the wood of the cross, descended into hell, rose again from the dead and ascended into heaven. He descended, however, in soul; he rose again in the flesh, and ascended equally in both; he shall come again at the end of the world; he shall judge the quick and the dead, and he shall reward every man according to his works, whether he be reprobate or whether he be elect; for all shall rise

again with their own bodies which they now carry that they may receive according to their works, whether they be good or bad. These shall have eternal (perpetuam) torment with the devil, but the righteous unending glory with Christ.

From Chapter II.

We believe and confess with Peter Lombard that there is one Summa Res, incomprehensible and ineffable, which the Father, the Son, and the Holy Ghost truly is; the three Persons together, and each one of them severally; and therefore in God there is only Trinity and not quaternity, because each one of the three Persons is that Thing, to wit, the divine substance, essence, or nature. And this is the only beginning of all things besides which nothing can be found; and this Thing is not generating, nor begotten, nor proceeding, but it is the Father who begets, and the Son who is begotten, and the Holy Spirit who proceeds, that there may be distinction in persons and unity in nature. Therefore, the Father is one person, the Son another person, and the Holy Ghost another person, not another thing (aliud); but that which the Father is, that same is the Son, and that same the Holy Ghost. So that, according to the orthodox and Catholic faith, they are believed to be consubstantial. For the Father from eternity in begetting the Son gave to him his substance, as he himself testified: "What the Father gave me is greater than all." And it cannot be said that he gave to him a part of his substance and kept back part for himself, since the substance of the Father is indivisible as it is altogether simple. But neither can it be said that the Father in begetting passed over his substance to the Son, as though he so gave it to the Son that he did

not retain it himself, for then he would lack substance. Therefore it is evident that without any diminution the Son in his generation received the substance of the Father. Thus the Father and the Son have the same substance, and so the Father and the Son are the same Thing. The same is the case with the Holy Ghost, who proceeds from both.

II.—AS CONSIDERED OUTSIDE OF HIMSELF,

The Beginning and End of the Natural and Supernatural Order, *i. e.*, God in Relation to the Creation and the Creatures.

I.—THE WORLD.

165. (*a*) *Made of nothing.*—God out of his great love created the heavens and the earth out of nothing, at the beginning of time. 166. (*b*) *Not eternal.*—He did not create matter before, but IN THE BEGINNING. Matter, therefore, has not always existed. 167. (*c*) *Includes all Creation.*—By the heavens and the earth is to be understood all things. The angels are usually included under the expression heaven, and man under the expression earth. 168. (*d*) *Created out of love.*—To this creation God was moved by no compulsion, but only by his great love. 169. (*e*) *Created by the Holy Trinity.*—The work of Creation is not to be attributed to the Father alone, but to the Holy Trinity, for the Eternal Father made all things by God the Son, and through the Spirit who moved upon the face of the deep. 170. (*f*) *Preserved by the Creator.*—Nor are we to suppose that he created only, but he also preserves and guides all the creation, and yet does not prevent the action of SECONDARY CAUSES, to which he also gives their activity. 171. (*g*) *No theory of its creation, de fide.*—The Church has set forth no authoritative exposition of the opening chapters of

Genesis, and the words of St. Thomas should be always remembered: "Since the Divine Scripture may be expounded in many ways, it is not right to attach oneself so strictly to one opinion as still to maintain it after sure reason has proved the statement which some *supposed to be contained in the Scripture*, to be false, lest on this account Scripture be derided by infidels and the way to faith closed against them." (Summa, Pars I., Q. lxviii., Art I. Res:)

REFERENCES.

Orth: Conf: Pt: I., QQ. 18, 22, 29, 31.
Conf: Dos: D. 4, 5.
Rus: Cat: Pt. I., pp. 51–53.
Guettée, p. 43.
Mac: Tom: I., §§ 52–61, 71–75, 95 et seq.
St. Jno: D. Lib. II., i., ii., vi.–xi.
St. Thos: I., QQ. xliv.–xlix., lxv.–lxxiv.
Estius, II. D., i., xii.–xv.
Fer: Art: *Mundus.*

2.—THE ANGELS.

172. (*a*) *Definition.*—Angels are pure spirits, having no material bodies. Most theologians are of opinion that they were made at the same time as the material universe and are included under the expression "heavens" in the 1st verse of Genesis. 173. (*b*) *In nine orders.*—They exist in nine orders, viz: Seraphim, Cherubim, Thrones; Dominations, Principalities, Powers; Virtues, Archangels and Angels; these again (according to the arrangement of the book which passes under the name of St. Denys the

Areopagite) are divided into three hierarchies, each consisting of three, as is shewn by the punctuation above. 174. We know the names of three of the Holy Angels, viz: SS. Michael, Raphael, and Gabriel. 175. (*c*) *Have no bodies.*—The angels, while having no corporeal bodies, yet in accordance with the opinion of many theologians are not devoid of something which corresponds to our idea of body, and prevents them from being ubiquitous. All agree that angels can assume bodies and appear as men, and can therefore be properly represented in art, and so it is defined by the VII. Œcumenical Council. 176. (*d*) *The probation of the angels and fall of the devils.*—The angels were subjected to a trial and in that trial a large number fell away from God, who with Lucifer, their chief, were cast out of heaven. 177. Pride is held by theologians to have been the sin of Satan; many theologians teach that this pride was shewn in refusing to worship God the Son, when revealed to them as incarnate and dying for man. 178. (*e*) *State of fallen angels before and after Last Judgment.*—Until after the day of Judgment (in which many think the angels will be included, "Know ye not that ye shall judge angels?") all the devils are not shut up in hell, but some are suffered to have power of the air, and to roam over the earth. 179. (*f*) *State of the Holy Angels.*—The angels always enjoy the beholding of the Face of God even when on their missions to earth. 180. (*g*) *Guardian Angels.*—Each soul has an angel given it by God to guard it, who only leaves it in case of its rejection at the particular judgment. Otherwise he carries the soul to the place of the faithful dead; or, if it be free from stain, to the Gates of Heaven. The GUARDIAN ANGEL cannot read the secrets of the heart, but like other angels knows what God reveals, and that without reasoning but by intuition

being pure spirit. Guardian angels are also assigned to nations, etc., etc. St. Michael is held to be the patron of the Catholic Church as he was of the Church of the elder dispensation. 181. Some theologians have taught that a tempting angel is also given to each soul by the allowance of God. 182. (*h*) *The worship due to angels.*—The Holy Angels receive similar cultus and invocation to the other Saints, the object of such cultus being to obtain their 'succour and defence upon earth.' . 183. (*i*) "*The Angel of the Covenant.*"—There is great difference of opinion with regard to the "ANGEL OF THE COVENANT" in the Old Testament and the "angel" who offered the incense in the Revelation, some holding that we are to understand it was God the Son, others a created angel.

184. (*k*) *Diabolical possession.*—DIABOLICAL POSSESSION is a fact revealed of God. That is to say, God allows devils sometimes to take up their abode in persons, and even in dumb brutes, and to controul in some measure their actions. Over such cases our Lord gave his disciples power, and such persons can be healed by the exorcism of the Church. All theologians agree that this is an article of divine faith. 185. (*l*) *Magic and witchcraft.*—All attempts by supernatural means to look into the future, etc., etc., must be considered as a worship of devils, and as such to be idolatry. While all theologians concede that much of so-called MAGIC is fraud and deceit, yet it is of faith that there is such a sin as WITCHCRAFT, and that taking part in such performances is contrary to God's law. 186. *Note.* It is true that some of the early fathers were misled by the expression "SONS OF GOD" to suppose that angels had corporeal bodies with male powers, but such an opinion is rejected by all theologians and could not now be held without suspicion of heresy.

REFERENCES.

Orth: Conf: Pt: I., QQ. 19, 20, 21.
Rus: Cat: Pt. I., p. 51.
Mac: Tom: I., §§ 62–70, 104 et seq.
St. Jno: D. Lib. II., iii., iv.
St. Thos: I. Q. l.–lxv., cvi.–cxv.
Estius, II. D., ii.–xi.

3.—MAN.

187. (*a*) *Before the fall.*—Adam was made by God holy and just; not only in a perfect state of nature, but also in a state of grace, endowed with many virtues and with a supernatural power of communion with God. He had a body made by God out of the dust of the earth. He had also a soul. 188. (*j*) *The soul immortal.*—This soul was immortal, not in its own nature, but by the gift of God, a gift like his other gifts, without repentance. Whether the immortality of the human soul can be determined by nature or only known by faith is disputed between the Thomists and Scotists. 189. (*ij*) *The soul is immaterial, the substantial form of the body.*—The soul is immaterial and is the SUBSTANTIAL FORM OF THE BODY, *i. e.*, it is the principle by which the body is constituted in its proper species, that which makes it what it essentially is.

190. (*iij*) *The Image of God of three kinds.*—It is with respect to his soul that man is made in the IMAGE OF GOD, and that in three ways: 1. *The image of nature.*—The IMAGE OF NATURE, which pertains to all men, because the soul is naturally adapted to the knowledge and love of God. 2. *The image of grace.*—The IMAGE OF GRACE, which is found in the just alone, since through faith and charity it supernaturally knows and loves God. 3. *The*

image of glory.—THE IMAGE OF GLORY, which belongs only to the blessed, since through the light of glory and the love of heaven it knows and loves God perfectly. 191. The earlier theologians very generally drew a distinction between the "IMAGE" OF GOD and the "LIKENESS" (SIMILITUDO) of God, the first they referred to man's nature, the second to his virtues; accordingly, they taught that by the fall the image was marred, but not lost; while the likeness of God was lost, only to be restored through grace. This distinction of "image" and "likeness" in Holy Scripture is not usually held now by Catholic Theologians in the West to be tenable, there being no such distinction in the Hebrew, although the doctrine is certain.

192. (*iv*) *Adam's will free.*—Adam as first created had a will absolutely free, without any, even the least, inclination to evil, but a will constantly being acted upon by supernatural power leading him to good.

REFERENCES.

Orth: Conf: Pt: I., Q. 23.
Rus: Cat: Pt: I., pp. 53, 59.
Guettée, p. 50.
Mac: Tom: I., §§ 77–87.
St. Jno: D., Lib: II., xii.–xxviii., xxx. (975).
St. Thos: I., Q. lxxv.–cv., cxvii., cxix.
Estius, II. D. xvi.–xx., xxv.
Bel: Tom: IV. C. Generalis I.
Fer: Art: *Mundus*, 25 et seq.

193. (*b*) *Since the fall and original sin.*—(*j*) *The fall itself.*—We know by Divine Revelation that Eve was deceived and that she was in the transgression, and that she alone was cursed; we know also that Adam was not

deceived; whether he sinned out of love for Eve so as to share her fate or not is not revealed; but we know he was not in the transgression in the same sense that Eve was, and that while she was cursed, only the ground was cursed for Adam's sake. 194. *All died in Adam.*—While this is true, yet it is equally true that in Adam all died, and that as Mary was not in a full sense, but only ministerially the cause of our redemption, so Eve was only ministerially the cause of our loss.

195. (*ij*) *Results of fall.*—By the fall a complete change befell humanity, the supernatural grace called ORIGINAL RIGHTEOUSNESS was entirely lost, and all the powers of the soul were injured, so that while the will remained free, yet the nature received an inclination towards evil. 196. *The image of God not lost.*—The image of God, indeed, continued, but so marred and disfigured that it could hardly be recognised, and together with this misfortune there came the punishment of death. Man was always MORTAL, *i. e.*, he could have been killed, but now he became subject to the law of death; nor was the penalty incurred death of the body alone, but the eternal death of both body and soul in hell. 197. (*ij*) *No Immaculate Conception except of the Lord.*—Now this corruption was not restricted to Adam and Eve, but was to be continued to all naturally engendered of the offspring of Adam (even the Blessed Mother of God, according to the general opinion of the Fathers), and this ORIGINAL SIN in which we are all conceived and born is really mortal sin, and as such deserves wrath and damnation, and therefore excludes from heaven.

REFERENCES.

Orth: Conf: Pt: I., QQ. 24, 25. Pt: 3, Q. 20.
Conf: Dos: D. 6, 14.
Guettée, p. 50.
Mac: Tom: I., §§ 88–94.
St. Jno: D., Lib: II., xxx. (978).
St. Thos: II., Q. lxxxi. et seq:; 2d II. QQ. clxiii.–clxv.
Estius, II. D. xxi.–xxiv., xxx.–xxxiv.
Bel: Tom: IV. C. Generalis II.
Fer: Art: *Mundus*, 36 et seq.

(*On Immaculate Conception of B. V. M.*)

Guettée, p. 347.
St. Thos: III., Q. xxvii., 2.
Estius, III. D. iii., 2.
Bel: Tom: IV. C. Generalis II., lib: IV. cap: xv. et seq.
Cardinal Turrecremata's Book on Subject.
Dr. Pusey's Eirenicon, Vol. II., and Card: Newman's *Letter* in answer.

198. (*iv*) *The derivation of the soul.*—That original sin is naturally propagated is clearly revealed, but how? is a matter in debate in the schools. Were we to accept the Doctrine of TRADUCEANISM, *i. e.*, that the soul is handed on like the body and with the body, the matter would be far simpler, but all accredited theologians teach CREATIONISM, *i. e.*, that each soul comes straight to the body from the creating hand of God.

REFERENCES.

Orth: Conf: Pt: I., Q. 28.
Mac: Tom: I., § 79.
St. Thos: I., Q. cxviii.
Estius, II. D. xvii, 11–16.
Bel: Tom: IV., C. Gen: II., Lib: IV., cap: xi. et seq.
Fer: Art: *Anima.*

199. (*v*) *Exemption of soul from Original Sin before birth.*—Every person, then, born into this world (unless excepted by a special gift of God, as was the case with St. John Baptist, Jeremy the Prophet,[1] and the Blessed Virgin, by the opinion of all theologians) is a subject of God's just wrath on account of original sin; a wrath which will exclude from heaven all who have not been born again of water and of the Spirit. 200. This Original Sin is removed, so far as its guilt and punishment are concerned, by the instrument of Holy Baptism. 201. (*vj*) *The remains of Original Sin in the regenerate not properly sin.*—But the INFECTION OF NATURE remains even in the regenerate, and this CONCUPISCENCE (*φρόνημα σαρκός*) can be regarded in two ways: first in itself, and so regarded it has certainly the NATURE OF SIN (RATIONEM PECCATI, as St. Thomas speaks), and probably is properly sin. Secondly, as looked at in the individual it is not sin, but has only the nature of sin. The Fathers of the Council of Trent well sum up the teaching of the ancient Church when they say, "The Catholic Church has always taught that it is not properly sin, but that it is called sin by the Apostle because it springs from sin and leads thereto."

[1] These, of course, having been sanctified already in the womb of their mothers, had an IMMACULATE BIRTH; but this must be distinguished from an IMMACULATE CONCEPTION.

III.—OF GOD AS THE OBJECT OF WORSHIP OF HIS CREATURES.

I.—TWO KINDS OF WORSHIP—LATRIA AND DULIA.

202. All theologians agree, and it is *de fide*, having been ruled by the II. Council of Nice, that there are two kinds of worship, the one DIVINE WORSHIP (LATRIA), which is due to the Holy Trinity alone, and the other, a lower sort of worship (DULIA), which is due from the inferior to the superior; this in common parlance we more often call reverence or veneration.[1] 203. (*a*) *Of Latria.*—The worship of LATRIA involves not only love, fear, submission, etc., etc., but also trust. Many of the Fathers draw a distinction in the Nicene Creed between "believing in God" and "believing the Catholic Church," contending that the "trust in" can properly only pertain to the Creator; but the theologians, while admitting the truth of the doctrine, yet point out that the Church can be trusted in, because what we trust in her is not a creature, but the Holy Ghost who instructs her and speaks by her mouth. 204. *What is Relative Latria.*—Some theologians (among them St. Thomas) have taught that the True Cross is to receive the worship of Latria, but the commentators explain that this is not absolute, but RELATIVE LATRIA, the worship not being directed to the Holy Cross but to our Lord who hung thereon.

[1] Worship, however, is the true theological expression and is retained in the King James version in I. Chr: xxxix., 20, and Luke xiv., 10.

205. (*b*) *Of Dulia.*—The worship of DULIA is due chiefly to the Blessed Virgin and to the Saints, to the Holy Angels, to Sacred Images, to the Book of the Divine Scriptures, to reliques of the Saints, and to the Holy Places. All reverence done to these is in obedience to the command, "Thou shalt worship the Lord thy God," for we worship him in his works, and most chiefly in those which are his highest and most glorious. It will be noticed that the text does not say that no other person or thing is to be worshipped (*i. e.*, given dulia), but it does go on to say "and him ONLY shalt thou serve (give latria to)." 206. We must not put our trust in any creature, so neither in our Lady nor any Angel or Saint; less still in any image, relique, or shrine; our trust must be in God alone, but to all these we should give the worship of love, reverence, etc., etc. 207. *What is Hyperdulia.*—Some theologians have divided this last into two grades, viz: HYPERDULIA and dulia, and the former they teach is due to the Blessed Virgin and to the Sacred Humanity of our Lord considered in itself. The reason for this distinction is that both the Virgin and the Sacred Humanity, although creatures, have been brought into nearer relation to God than any other creatures.

2.—DEFINITION OF IDOLATRY AND SUPERSTITION.

208. IDOLATRY consists in giving to any creature the worship due to the Creator, or in worshipping in any way false gods or devils (for the gods of the heathen are but devils). 209. SUPERSTITION is the worshipping too much or in a wrong way a person or thing worthy of worship, or worshipping in any way an object unworthy of worship.

3.—WORSHIP MUST BE EXTERNAL AND INTERNAL.

210. As man is composed of two parts, body and soul, it is evident that worship is of two kinds, *internal* and *external.* And that with both these God must be worshipped. 211. *External acts of worship and their value.*—When we come to consider external acts of worship, it is evident that no external act can of itself denote latria, and that the same act may at one time be the expression of latria and at another of dulia. The character, therefore, of all external acts of worship depends upon the intention with which they are performed. 212. Hence it follows that while burning of incense, burning of lamps and candles, genuflecting, etc., etc., before the Blessed Sacrament are acts of latria; yet the same acts when done before an image, shrine, or at other times are only acts of dulia. 213. Nor can any external act *in itself* exceed the worship of dulia, and to attain to latria a definite internal intention must be added thereto. 214. *Veneration of images.*—In the case of the worship of images, it must always be remembered that the worship is not directed to the image itself, but to what it represents, so that the worship passes to the prototype. Not that the idea of the heathen is to be entertained that the spirit of the prototype dwells in or has some mysterious connexion with the image, but the image merely serves as a quickener of our memory, and so calls forth acts of love, etc., etc.

REFERENCES.

Orth: Conf: Pt: 3., QQ. 50, 51, 54, 55, 56.
Conf: Dos: Q. 4.
Rus: Cat: Pt: 3., 123, 125.
Guettée, pp. 315, 319.

Mac: Tom: II., §§ 253–256.
St. Jno: D. Lib: iv., xi., xii., xv., xvi.
St. Thos: 2d II., Q. lxxxiv., et seq.
Estius, III. D. ix., 3, 4; xxxvii., 9–11.
Bel: Tom: II. C. IV., lib: II., cap: V., et seq: Lib: III.
Fer: Art: *Imagines, Superstitio, Veneratio Sanctorum,* 36 et seq.

BOOK II.

OF THE INCARNATION OF THE WORD

BOOK II.

OF THE INCARNATION OF THE WORD.

I.—THE INCARNATION ACTIVELY CONSIDERED.

I.—THE FACT.

215. The Son of God took upon him human nature and was made man for us men and for our salvation. 216. (*a*) *Whether any incarnation if no fall.*—Whether the incarnation would have taken place had Adam not fallen is a matter which has been hotly disputed among theologians, the older theologians and the Thomists holding that the fall came first in the order of thought and the incarnation as its remedy, whence the familiar expression, "felix culpa"; many modern theologians on the other hand, following Duns Scotus, teach that the incarnation would have taken place in any event, as the divine means of lifting up humanity to God. 217. (*b*) *Mary a moral instrument of the incarnation.*—As the fall was the result of Eve's disobedience, so the restoration came from the obedience of Mary, who thus became the Second Eve, and in a truer sense, "THE MOTHER OF ALL LIVING." 218. The will of Mary was free, and heaven waited for her answer to the angelic salutation, "Be it unto me according to thy word." Mary is therefore not merely a physical, but a moral agent in the incarnation, an integral part of the divine scheme to redeem the world. This

being the case, we understand the Lord's words when he said, that the chief glory of his mother was not that hers was the womb that bore him, and hers the paps that he had sucked, but rather that she had heard the word of God and kept it. 219. (*c*) *Two natures in the One Person.* —The incarnation, then, took place as soon as Mary had given her consent, and by the operation of the Holy Ghost, instantly was formed of her substance and that without spot of sin, a body perfect in all its parts which was endowed with a human soul, and this body and soul was instantly seized upon by the Person of the Divine Son, and that in such a fashion that this body and soul never had any existence except as united to the Divine Person of the Son, thus two whole and perfect natures, viz: the divinity and the humanity, were joined together in one Person.

220. (*d*) *The communicatio idiomatum.*—The figure of speech by which things proper to one nature are spoken of as pertaining to the other (*e. g.*, "The Church of God, which he hath purchased with his own Blood." Acts, xx. 28), is called COMMUNICATIO IDIOMATUM.—*Vide* St. John Damascene, *De Fide Orthodoxa*, Lib: III., iij. (994). 221. It must always be remembered that God the Son did not become a man, but became man, *i. e.*, he took human nature without a human person; and thus it happens that Mary is not only the mother of Christ (CHRISTOTOKOS), but also the MOTHER OF GOD (THEOTOKOS); Jesus Christ being the Son of God and Mary, God of the same substance, HOMOOUSION (Homoiousion, of like substance, is the Arian and Semi-Arian formula) with his Father, begotten before all worlds, and man of the substance of his mother, born into the world. No son was more truly the son of his mother than our Lord Jesus Christ was the son of Mary. 222. Moreover, as our Lord was both

God and man, he had two wills, two wisdoms and two understandings, the human and the divine, but in each case, by virtue of the HYPOSTATIC UNION, these two were always in accord as two strings tuned to the same note.

2.—RESULTS OF THE HYPOSTATIC UNION.

223. The hypostatic union prevented the human will from going astray, thus excluding the possibility of sinning and therefore the Lord was IMPECCABLE; so, too, it prevented the human wisdom and understanding from being at fault, thus excluding any ignorance and making the Lord INFALLIBLE in all things. 224. Our Lord's human knowledge may be distinguished into three parts: First, the BEATIFIC KNOWLEDGE, that is, the Beatific Vision which he enjoyed from the first instant of his conception, and which gave him a perfect, although a finite, knowledge of all things past, present and to come. Second, his INFUSED KNOWLEDGE which extended to all the things of nature, the actions of men and angels, and the thoughts and promptings of the hearts of men, and also all the supernatural mysteries of the faith. Third, his ACQUIRED KNOWLEDGE which came to him through experience as he increased in wisdom and in stature; thus he was learning in a human way what he already knew in an angelic by infusion, and in a divine by the Beatific Vision. 225. Our Blessed Lord was endowed with all virtues and graces except faith and hope (which could have no place in him), and except penitence. For although he was the great penitent, his penitence was for the sins of others and therefore he felt no compunction. 226. By virtue of the hypostatic union the human soul of Christ always enjoyed the Beatific Vision of the Holy Trinity, so that, as he said

of himself, he was always "in heaven" (John iii. 13), although on earth by the incarnation; nor because he came to earth did he thereby leave the Father's side, but still abode as ever in the bosom of the Eternal Father.

3.—MARY EVER-VIRGIN (VIRGIN BEFORE, IN, AND AFTER THE BIRTH OF CHRIST) AND WITHOUT SPOT OF SIN.

227. For nine months the womb of Mary was the living temple of the Most High God; there God the Son had set up his throne, and there at the Visitation he received the worship of his unborn precursor, John the Baptist. How completely such an indwelling must have ravished and sanctified the soul of Mary will (as it has ever been) be seen by all devout thinkers, and while it remains a subject for the contemplation of the mystic rather than for the accurate definition of the theologian, one thing all agree upon, that if any remains of the fall continued in Mary down to the time of the Annunciation, were by the mystery of the incarnation entirely removed. 228. When the nine months were accomplished the Lord was born, but not as other children. As Mary was virgin at the instant of the conception; as she continued virgin during the months that she was with child; so, too, she continued virgin after the birth of her first-born; Jesus Christ was born not of Mary who had up to that time been a virgin, but of the Virgin Mary, then virgin, now virgin, ever-virgin. As he afterwards went through the multitudes and thus passed by, as he passed through the stone of the sepulchre and entered the room when the doors were shut, so, too, he came forth from the womb of his mother, in the words of the old hymn, "as light through glass," without violating her sacred virginity, of

which the prophet had spoken when he had said, "before her pains came she was delivered," [1] and "this gate shall be shut, because the Lord hath entered in by it, therefore it shall be shut." 229. Whatever may have been the relation of those termed in the Holy Scriptures "the brethren of our Lord," whether his first cousins or the children of Joseph by a former marriage, one thing is certain, they were not the children of Mary; the thought of such a possibility has always been rejected with horror by the Church of God, which has in all times celebrated God's Mother as *ἀειπαρθένος* and *semper virgo.*

4.—THE SACRED HUMANITY DEIFIED.

230. Both the body and the soul of the Lord were united to the divinity, so that when they were separated in death each was truly divine, being united to the divine nature, and each was an object of divine worship. 231. By virtue of the hypostatic union the human nature became deified and although considered by itself, it is but a creature and not a proper object of divine worship, it must not be so considered, and cannot be so considered without danger of heresy, and therefore the Sacred Humanity (considered as a whole, and in each of its parts) and the Godhead are in suchwise united that they cannot in practice be separated, and divine worship must be given to God the Son united indissolubly to each part of the Sacred Humanity; hence the worship of the SACRED BLOOD, the SACRED WOUNDS, the SACRED HEART, etc., etc. 232. (*a*) *God made sharer of human nature.*—By the incarnation God was made sharer of our human nature, but we were not thus made sharers of his Divine Nature; this comes only

[1] There is some dispute among theologians as to whether Our Lady endured the pains of travail.

to those who are made his members in Holy Baptism. 233. (*b*) *The incarnation made the way to heaven easier.*—By the incarnation the way of salvation was made easier, not harder, hence, no way before open was thereby closed, and the covenanted mercies of the new dispensation do not annul whatever UNCOVENANTED MERCIES there may have been before. 234. (*c*) *Salvation only in the name of Jesus.*—It must, however, always be distinctly remembered that there is none other name whereby alone we must have salvation, but only the name of our Lord Jesus Christ.

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Conf: Dos: D. 7.
Rus: Cat: Pt: I., pp. 58–61.
Guettée, p. 62.
Mac: Tom: II., §§ 126–148.
St. Jno: D., Lib: III., i.–ix., xi.–xxix.; Lib: IV., v.–viii.
St. Thos: III., QQ. i.–xxxvii.
Estius, III. D. i.–xix.
Bel: Tom: I. C. II., Lib: III., IV.

(*Mary Ever-Virgin.*)

Orth: Conf: Pt: I., QQ. 39–42.
Rus: Cat: Pt: I., p. 62.
Guettée, p. 67.
Mac: Tom: II., §§ 134, 135.
St. Jno: D., Lib: IV., xiv.
St. Thos: III., QQ. xxvii.–xxix.
Bp: Pearson on the Creed *in loc.*

(*Sacred Humanity Deified.*)

Mac: Tom: II., § 140.
St. Jno: D., Lib: III., viii. (1014), xvii.; Lib: IV., iii.
St. Thos: III., Q. xxv.

II.—OF THE SATISFACTION MADE UPON THE CROSS, OFTEN CALLED THE ATONEMENT.

I.—A VICARIOUS SACRIFICE.

235. Our Blessed Lord upon the cross died as a willing sacrifice for the sins of all the whole world. He died as our representative and as our substitute. As our representative, because he "was made man" and as man he died. 236. As our substitute, for God "laid upon him the iniquity of us all." 237. So that the sacrifice made upon the cross was a full and superabundant satisfaction offered in vindication of the justice of Almighty God, and by this sacrifice, which was acceptable in his sight, his righteous anger was turned away from us. 238. (*a*) *Other modes of redemption possible.*—No doubt God could have saved mankind by other means, but the death of the Incarnate Son was most suited to his divine perfection, among other reasons because it set forth most markedly the unity of the will of the Holy Trinity, in displaying the love of the Eternal Father who "so loved the world that he gave his only-begotten Son;" the love of the Eternal Son, than which no man's love could be greater as he laid "down his life for his friends;" the love of the Divine Spirit by whose 'operation the Son was made flesh of the substance of the Virgin Mary, his mother.' 239. (*b*) *This vicarious suffering most just.*—Moreover, this VICARIOUS suffering of the innocent for the guilty was most just; because the Son of God did not come to dwell in a man, so that there

was a human as well as a divine personality, but he came and took unto himself human nature without a human person so that he became the Second Adam, the second fountain head of the human race, and as by the tree Adam merited the curse, so by the tree the Second Adam merited pardon; for by the disobedience of the first Adam humanity fell; and by the obedience of the Second Adam humanity was restored. 240. (*c*) *This satisfaction sufficient for all, efficient for the elect.*—This satisfaction made by our Blessed Lord is sufficient for all mankind but efficient only to the elect, for although SUFFICIENT GRACE is given to every soul yet some souls will refuse to co-operate with that grace given and the satisfaction of Christ will not be efficient to them, but 'the sufferings of Christ will tend to their greater condemnation.' 241. Our Lord, then, while hanging on the cross, endured the wrath of the Eternal Father, not indeed a wrath directed against him personally, for he was ever the Son of his Bosom and was at that instant as ever "in the Father and the Father in him," but a wrath directed against the sins of the whole world which the Lord was then bearing in his body on the tree as the true Lamb of God, slain in the divine predestination before the foundation of the world that he might take away the sin of the world, "by the sacrifice of himself," "thus making peace." 242. (*d*) *By it God and man are reconciled.*—By this oblation we are RECONCILED TO GOD, and not only so but GOD IS RECONCILED TO US[1] because the source of his anger is removed, his justice being satisfied.

243. (*e*) *The offering of Calvary includes all good works wrought in Christ.*—Our Lord offered upon the cross not only his own sufferings and merits but all the sufferings and merits of his Church both those which

[1] *Vide* Lapide in Is: liii., 7, and Art: III.

had been and those which were yet to come, for all these were wrought through faith in him and had their value only from his precious death and sacrifice; thus it is that when we suffer now, we "fill up that which is behind of the sufferings of Christ." 244. Not only is forgiveness of sins the fruit of our Lord's death but there are "many other benefits of his Passion." He merited that the Sacraments should contain and convey the grace they symbolize; that his SUPERABUNDANT MERITS should be a rich treasure for the Church; that the power of Satan should be curbed, etc., etc. 245. (*f*) *The sacrifice offered to Holy Trinity.*—This sacrifice was offered to the whole of the Blessed Trinity, but especially to the Eternal Father as the source of all life both divine and created, and beside it there is no sacrifice for sin. 246. (*g*) *The remission of sin lay in the blood-shedding.*—On the cross the body of Christ was given for us, but it was by the shedding of his blood that there came remission; and on the cross he shed all his blood for us. 247. (*h*) *Of our Lord's desolation upon the cross.*—Of the depths of the mysteries of the Divine Passion we must be ignorant indeed, and theologians and saints have differed as to whether from the human soul the Beatific Vision was withdrawn at the time of the Passion, or no; but while moderns have inclined to the former opinion, St. Thomas affirms that the Beatific Vision was not withdrawn even then, and this would seem to be the more in accordance with the truth of the hypostatic union. 248. (*i*) *Our Lord freely laid down his life.*—Our Lord did not kill himself upon the cross which would have been suicide, nor did he die because his life was taken from him by death against his will, but he laid it down of himself, that is to say, he had been miraculously sustained by his own will during the hours of the Passion, and when all was

accomplished, he withdrew that support—thus laying down his life of himself—he had power to lay it down and to take it again.

REFERENCES.

Orth: Conf: Pt: I., QQ. 44–47, 50.
Rus: Cat: Pt: I., p. 66.
Guettée, pp. 73, 77.
Mac: Tom: II., §§ 149–156.
St. Jno: D., Lib: III., xxv.–xxvii; Lib: IV., iv.
St. Thos: III., QQ. xlvi.–li.
Estius, III. D. xix.–xxi.
Bel: Tom: I. C. II., Lib: V.

III.—OF THE DESCENT INTO HELL.

I.—STATEMENT.

249. Our Lord's human soul, inseparably united to the divinity of the Second Person of the Holy Trinity, when it left the Sacred Body on Good Friday went down to the Bosom of Abraham (Limbus patrum) where were kept under the power of death the souls of the saints of the days before. 250. (*a*) *Object of this descent.*—As from Adam to Christ death reigned, so Christ by his death spoiled death of his power, and when he descended into The Place of Departed Spirits, he went there to triumph over death; to carry with him the light of the Divine Presence, which is the joy of Paradise[1]; to lead the prisoners out of the prison-house; and to take with him into heaven those who had been so long the prisoners of hope. 251. (*b*) *Result of this descent.*—Limbus was left empty and once again the kingdom of heaven was opened to believers, so that souls enter the heavenly portals as soon as they are made perfect after they are delivered from their earthly prisons.

REFERENCES.

Orth: Conf: Pt: I., Q. 49.
Rus: Cat: Pt: I., p. 69.
Mac: Tom: II., § 159.

[1] By a kind of anticipation of this glorious illumination of the realms of the dead, Abraham's Bosom was sometimes styled by the Jews, Paradise.

St. Jno: D., Lib: III., xxviii., xxix.
St. Thos: III., QQ. li., lii.
Estius, III. D., xxi., xxii.
Bel: Tom: I. C. II., Lib: IV., cap. vi., et seq.

The reader is warned against Bp: Pearson's conclusions on this subject, which constitute the one great flaw in his book.

IV.—OF THE RESURRECTION OF CHRIST.

I.—STATEMENT.

252. Our Lord Jesus Christ rose again upon the Easter morning. As he lay down his life of himself so of himself he took it again. Many have been raised from the dead, only one raised himself. 253. The human soul united to the divine person of God the Son, of its own free volition, that the Scriptures might be fulfilled, came back again into the Sacred Body and Jesus rose from the dead. 254. (*a*) *The same body rose as lay in the grave.*—The body he took was the same he left, the same even to retaining the print of the nails and the mark of the spear, the same body that was fashioned by the Holy Ghost, that was born of the Virgin Mary, that walked on earth for thirty-three years, the same body that went up into heaven and ever sitteth at the right hand of God, the same body present on the myriad altars of Christendom. Jesus never had but one human body—with that body he rose on the third day. His flesh had seen no corruption, it was as it was when his pious followers had laid it in the grave; in one respect only was it different. 255. (*b*) *The Sacred Blood restored to it.*—The Sacred Blood, of which every drop had been shed upon the cross, was all restored to it, so that when he entered within the Veil as our Great High Priest, he went not with the blood of others but with his own blood. 256. (*c*) *Our Lord the first to rise from the dead to die no more.*—Our Lord was the first fruits of them that slept, for, while others had been raised from

the dead before the first Easter day, yet all these were only raised that they might die again, but Christ being raised from the dead dieth no more, and in this he was the first that rose again from the dead.

257. (*d*) *The resurrection of the body a necessary consequence of the immortality of the soul.*—The resurrection of the body is a necessary consequence of the immortality of the soul, for a human soul disembodied is not a man. A man consists of body and soul, and the eternal existence of a human soul without a body would be an eternity of imperfection. Moreover, the incarnation and the resurrection of Christ manifestly point to the importance and necessity of other resurrections of the flesh. 258. (*e*) *Christ's resurrection a pledge of ours.*—The resurrection of Christ is, therefore, to us the pledge and earnest of our own resurrection, and if Christ be not raised then are we of all men most miserable. On the question of how many have already risen from the dead to die no more there is difference of opinion among theologians.

REFERENCES.

Orth: Conf: Pt: I., QQ. 53, 54.
Rus: Cat: Pt: I., p. 69.
Guettée, p. 79.
Mac: Tom: II., § 160.
St. Jno: D., Lib: IV., i.
St. Thos: III., QQ. liii.–lvii.

V.—OF THE ASCENSION OF OUR LORD AND OF HIS SESSION AT THE RIGHT HAND OF THE FATHER.

I.—STATEMENT.

259. Our Lord after the great FORTY DAYS ascended up into heaven with his glorified body, his body of the substance of the Virgin Mary, his mother, and still having the marks of the Sacred Wounds. 260. (*a*) *Ascended by his own power.*—Our Lord ascended by his own power, first by his divine power and also by the power of his glorified human soul moving the body where it would. 261. (*b*) *Sat down at the right hand of God.*—He sat down at the right hand of the Father, having entered as our High Priest within the veil; not that he now offers sacrifice but pleads the once finished sacrifice of Calvary. 262. (*c*) *The mediatorship of Christ.*—There he intercedes as our ONLY MEDIATOR AND ADVOCATE by appearing in human nature in the presence of God for us. He is our "only" mediator, not to the exclusion of others from a share in his mediation, but from the fact that he alone is both God and man and thus, so-to-speak, the only natural mediator between God and man. 263. (*d*) *Whether our Lord prays for us.*—Whether our Lord as man prays for us in heaven as he did while on earth is not certain. To say, "O Lord Christ, pray for us" would be inadmissible on account of the scandal that it would cause, in lowering our Lord to the level of the creature to whom alone such address can properly be made.

NOTE I.—OF THOSE WHO ROSE ON THE FIRST EASTER.

264. Some theologians have held that all those who rose with our Lord on Easter morning, and who went into the Holy City and appeared unto many, likewise never again died but were assumed into heaven with him at his ascension.

NOTE 2.—OF THE ASSUMPTION OF THE B. V. M.

265. The whole Church agrees by a universal tradition, all the stronger as in writing it comes down to us in books justly suspected of heresy but of the earliest date (shewing the universality of its acceptance), that the Blessed Virgin has been raised from the dead and assumed into heaven; and in no part of Christendom, orthodox or heterodox, has a relique inconsistent with such a belief been displayed. While universally accepted for centuries, it has yet never been defined as *de fide*, although it could not be denied without the greatest rashness and presumption.[1] We may well quote here the words of Petavius (*De Incarnatione*, xiv., 2): "The admonition of Paulinus of Nola, an author of the greatest authority, is to be much praised, who says that we must accept the common voice of the faithful, since the Spirit of God breathes upon them all."

REFERENCES.

Orth: Conf: Pt: I., Q. 56.
Rus: Cat: Pt. I., p. 70.
Guettée, p. 79.
Mac: Tom: II., §§ 161, 162.
St. Jno: D., Lib: IV., ii.
St. Thos: III., QQ. lvii.–lix.

[1] The reader is referred to Fleury's *Ecclesiastical History* for some curious information upon the subject.

BOOK III.

OF THE MEANS OF GRACE.

BOOK III.

OF THE MEANS OF GRACE,

GIVEN THROUGH CHRIST FOR RESTORED NATURE TO ATTAIN ITS TRUE END.

I.—OF GRACE.

I.—INTRODUCTION AND DEFINITION.

266. Upon no subject has there been greater discussion and divergence of opinion among theologians than upon this point of GRACE, and we have Thomists, Congruists, Molenists, etc., etc. But no one of these schools has received the sanction of Catholic consent, and we therefore omit these discussions and proceed to state only those points upon which most are agreed. 267. Grace is a gift of God granted gratis to man for the merits of Christ, rendering him grateful (*gratum*) to God and capable of doing works conducive to his last supernatural end. 268. *Contrast of grace and nature.*—Grace and nature, then, must be kept most carefully separate. Grace enables us to overcome nature. 269. (*a*) *Gratia gratis data.*—Grace may be divided into: I. GRATIA GRATIS DATA, that is to say, grace given to man by God especially for the advantage of others and for their salvation. And (*b*) *Gratia gratum faciens.*—II. GRATIA GRATUM FACIENS, that is to say, grace granted primarily for the

salvation of the recipient and for his obtaining the favour of God. This grace is either: First, habitual; or second, actual.

270. (*c*) *Habitual Grace.*—HABITUAL SANCTIFYING GRACE is a supernatural quality, inhering permanently in man, and both formally and intrinsically sanctifying him and rendering him grateful to God. Habitual sanctifying grace is double. 271. (*j*) *The First Grace.*—THE FIRST GRACE, by which a man is first justified and made the friend instead of the enemy of God. It is called "the First" because it presupposes no other habitual grace since it immediately expels mortal sin, and such First Grace *per se* is conferred through the Sacraments of the dead. 272. (*ij*) *The Second Grace.*—THE SECOND GRACE is the increase of the First Grace, and presupposes all habitual sanctifying grace, or is that grace which is conferred upon a man already in grace, through the Sacraments of the living.

273. (*d*) *Actual Grace.*—ACTUAL GRACE is a divine motion awakened in us by which the intellect is illumined to distinguish good from evil or by which the will is impelled to following this or fleeing that in order to attain beatitude. 274. Actual sanctifying grace is threefold: (*j*) exciting, (*ij*) assisting, (*iij*) subsequent. (*j*) *Prevenient Grace.*—PREVENIENT or EXCITING GRACE is a supernatural motion of the soul to following some good or to avoiding some evil. It is also called ANTECEDENT. This grace is either sufficient or efficient.

275. (1) *Sufficient Grace.*—SUFFICIENT GRACE is given to all and if corresponded to would lead to salvation; but if rejected the soul is lost. When we say sufficient grace is given to every man born into this world, by this it is not intended to be asserted that God will employ *extraordinary* means for those to whom he gives such grace,

so that outside of the Sacraments he will save them; but that having already ordained Sacraments and other things by his divine will for the salvation of men, the grace will be sufficient to bring all to salvation, other things being equal. 276. (2) *Effectual or Efficient Grace.*—EFFICIENT GRACE is something more than this, but whether it is effectual because God makes it so, or because man makes it so by freely corresponding to it, or otherwise, is fiercely disputed in the schools.

277. (*ij*) *Concomitant Grace.*—ASSISTING or CONCOMITANT GRACE is that through which God works with us to the doing of that which he has moved us to do. This is also called CO-OPERATING GRACE. 278. (*iij*) *Subsequent Grace.*—SUBSEQUENT or PERFECTING GRACE is that which follows the free consent of the will and strengthens and confirms it. It is called subsequent because it follows justification.

279. (*e*) *The First Grace is free.*—The grace by which we are first called is absolutely free and without any respect to our merits, "otherwise grace would be no more grace." 280. (*f*) *The Last Grace is free.*—So, too, is the LAST GRACE, the gift of final perseverance; although in this case it is held by many theologians that those who live faithfully although they cannot merit final perseverance yet are sure of attaining thereto in answer to their prayers. 281. (*g*) *The increase of grace is merited.*—After grace is once received we may merit an increase of grace by our good works, and so "grace for grace."

2.—MAN UNABLE WITHOUT GRACE TO DO ANY GOOD THING.

282. Without the grace of Christ we can do no good thing, think no good thought, say no good word. All, then, of good that we do comes from God through grace,

and is wrought in the power of the merit of his dear Son. 283. Man's will is free and therefore he must freely correspond to grace given and thus merit in God's sight.

REFERENCES.

Orth: Conf: Pt: I., Q. 31.
Rus: Cat: Pt. I., p. 54.
Guettée, pp. 75, 88, 258.
Mac: Tom: II., §§ 124–126, 183–191.
St. Thos: 1st. II., QQ. cix.–cxiij.
Estius, II. D., xxvi., xxviij., xxix.
Bel: Tom: IV. C. Principalis I.
Fer: Art: *Gratia.*

II.—OF JUSTIFICATION.

1.—DEFINITION AND CAUSE OF JUSTIFICATION.

284. Justification is the making of the sinner just before God, and as the sinner is justified only for the merits of our Lord Jesus Christ, therefore, these alone are the MERITORIOUS CAUSE of JUSTIFICATION. The FINAL CAUSE is the eternal life of the soul to the glory of God and of Christ. The EFFICIENT CAUSE is the mercy of God, which freely washes and sanctifies us with the Holy Ghost. The INSTRUMENTAL CAUSE is the Sacrament of Baptism. The only FORMAL CAUSE is the justice of God. 285. (*a*) *Justified freely.*—We are justified of FREE GRACE (*gratis*) because nothing on our parts, whether faith or works which precede, can merit the gift of justification. 286. (*b*) *Justified by faith.*—We are said to be JUSTIFIED BY FAITH, because faith is the root of justification, "without which it is impossible to please God." *What is meant by "faith only."*—To express this idea more clearly many of the fathers say that man is justified "BY FAITH ONLY."

2.—JUSTIFICATION OF INFANTS IN BAPTISM.

287. Such, then, is the doctrine of justification in outline, and it will be noticed that in the case of infants coming to Holy Baptism, REGENERATION, SANCTIFICATION and JUSTIFICATION are certainly simultaneous, if not identical, as some theologians teach.

3.—JUSTIFICATION OF ADULTS IN BAPTISM.

288. In the case of a person come to years of discretion, the case is somewhat different. For the person believing that there is a God and that he is the rewarder of them that seek him and the punisher of the wicked, being acted upon by prevenient grace fears his just punishment, and so is led to repentance and amendment of life; the hope of pardon comes to the soul, and corresponding by free will to the grace acting upon him, he hopes to have in some degree charity, *i. e.*, a love of God. This, then, is the preparation for justification, but the justification is not in any way merited by this preparation, but is wholly free, utterly undeserved by us, therefore, while faith and charity and hope and good works should be included in the preparation for justification, they are excluded from the work of justifying,[1] which work is wholly done out of the goodness and mercy of God, because of the merits of Christ.

4.—JUSTIFICATION OF FALLEN CHRISTIANS.

289. The case of the justification of the baptized is still different, for here the sinner, although having fallen from grace, still retains the character of Baptism. In this case there must be repentance and faith, but the justification may come without the reception of any Sacrament, although, ordinarily, the soul is justified by the instrumentality of the Sacrament of Penance. Theologians teach that PERFECT CONTRITION (ARDOR CARITATIS) will instantly, without absolution, restore the soul to the favour of God.

[1] Cf: *Homily on Good Works.*

5.—SCRIPTURAL USE OF WORD "TO JUSTIFY."

290. Thus far all theologians are agreed, but in the definition of what justification is, there is not the same agreement. In Holy Scripture the word to justify is used to mean to pronounce a sentence of judgment in favour of a person, and while some Catholic theologians have wished to exclude this meaning, it is now recognised to be philologically correct. 291. But the real point is why God pronounces the sentence of justice, and on this all agree.

6.—IMPARTED AND IMPUTED RIGHTEOUSNESS.

292. We are pronounced just because we are just, having been made so, the merits and righteousness of our Lord Jesus Christ being IMPARTED to us (this is called the doctrine of IMPARTED RIGHTEOUSNESS) and not merely IMPUTED (leaving us still in our sins as is taught by the heresy of IMPUTED RIGHTEOUSNESS); so the Apostle says (I. Cor. vi., 11.), "Ye are washed, but ye are sanctified, but ye are justified," etc., thus overturning the erroneous teaching which would have the sentence of our being righteous accompanied with the remission of past sin to precede our sanctification, and to be the result of the imputation of Christ's righteousness, which we have applied to ourselves by faith alone. (*a*) *Solafideanism, what it is.* This is the heresy known as SOLAFIDEANISM. 293. Justification, therefore, is not primarily a pronouncing just, but a making just by the giving to the soul as an inherent quality the grace of Christ, and infusing therewith the virtues of faith, hope and charity. 294. (*b*) *What is meant by "justifying faith."*—Theologians sometimes speak of "JUSTIFYING FAITH." The expression is not strictly an accurate one, but when it is used,

by "faith" is meant a faith in the promises (FIDES PROMISSIONUM) made to all men in the Gospel and in the Sacraments, not a persuasion (FIDUCIA) on the part of the individual that he has individually applied these promises to himself; this faith to be justifying must also be a faith FORMED BY CHARITY (FIDES FORMATA) and will include fear, hope, etc., etc. Such a faith is often called a "lively faith," as distinguished from a dead faith (FIDES INFORMIS).

7.—WHETHER JUSTIFICATION IS MERITED OF CONGRUITY.

295. While it is acknowledged by all that this formed faith, which produces good works by the prevenient grace of Christ, cannot merit DE CONDIGNO grace, yet some theologians have held that it deserves grace of CONGRUITY, as these works are done in accordance with the will of God, and are not mere natural good works done before the grace of Christ and without the inspiration of the Holy Spirit, which, as they lack faith, have nothing pleasing in God's sight, but shew the sinfulness and imperfection of their workers.

8.—OF THE SECOND JUSTIFICATION.

296. Justification once received is increased by our good works and that of CONDIGN MERIT, so that good works merit an increase of grace, as the Scripture says, "grace for grace;" "he that is righteous, let him be still more righteous." This increase is called the SECOND JUSTIFICATION.

REFERENCES.

(Orth: Conf: Pt: I., QQ. 1, 2).
Conf: Dos: D. 9, 13.
Guettée, p. 74.
Mac: Tom: II., §§ 195–198.
St. Thos: Ist. II., Q. cxiii.
Estius, III. D. xxiii., 8 et seq: xxvii., 2; IV. D. i., 9, and under Grace.
Bel: Tom: IV. C. Principalis II.

III.—OF GOOD WORKS AND HUMAN MERIT.

I.—OF CONDIGN MERIT.

297. All theologians agree that the GOOD WORKS performed by those who are in grace are really good and acceptable to God. It is not by this intended to assert that they are absolutely perfect, for in every human act there is apt to be some mixed motive; but as these works are done in the faith of our Lord Jesus Christ, in his name, and through our union with him, they will meet their just recompense of reward. If God were to forget our works and labour of love he would be unrighteous. These good works, then, are the means by which we work out our own salvation, and in accordance with God's covenant, made freely on his part and being moved thereto only by his goodness, these good works merit eternal rewards. 298. Every man shall be rewarded or punished according to the works done in the body.[1] 299. So far there is no dispute, but Western theologians go further and teach the doctrine of CONDIGN MERIT (MERITUM DE CONDIGNO) sometimes called "MERIT OF CONDIGNITY." This doctrine, which is rather a philosophical theory than a dogma, is rejected by Eastern theologians of to-day, and certainly is not clearly taught by the Greek Fathers. The doctrine may be stated as follows: 300. *Definition.*—As by our good works we merit a certain [illegible] glory, and that bliss and glory will

[illegible]ing.

be proportionate to our merits, *i. e.*, to the treasures which we have laid up in heaven; so by our sins we deserve a certain amount of pain and punishment. But by the merits of our Lord's satisfaction made upon the cross, the eternal punishment due to these sins is remitted upon true repentance. This, however, is not all the punishment due, there remains yet the temporary punishment to be endured or satisfied for. Now this TEMPORAL PUNISHMENT (as it is called) must be endured either in this life or in the life to come. But in this life "if we judge ourselves," and take upon ourselves penances, they satisfy for this temporal punishment and "we shall not be judged of the Lord." In other words, as our Lord satisfied for us *de condigno* upon the cross, so we, through our union with him, satisfy *de condigno* for the temporal punishment due for our sins. Thus, it is true, that in not one sin shall a man go unpunished. Should, then, a man neglect in this life to satisfy the divine justice he must be punished in the life to come until he has paid the "uttermost mite," for the "few stripes" are for him that has offended little, and the "many stripes" for him who has offended much.

301. (*b*) *Of the storehouse of merit.*—Now as the temporal punishment of sin is satisfied for by the merits of good works, and as many of the saints and others have done far more than was needed for the satisfaction of their small debts, it follows that these merits are added to the vast and infinitely superabundant merits of our Saviour, and thus is constituted what is called "THE STOREHOUSE OF MERIT." 302. (*c*) *Of Indulgences.*—These merits are taught to be at the disposal of the Church, and by modern theologians to be subject to the disbursement of the Pope. So that we have the foundation of the doctrine of INDULGENCES. 303. Of all this latter part Eastern theologians only teach that if the

penitent sinner has not had, before his death, time in which to bring forth the worthy fruits of penance, he will be punished after his death, but may be at last delivered from his pains through the prayers, alms, sacrifices and other works of the Church militant, and in this the Easterns have kept closer to the simple teachings of the Fathers upon the subject. (See further on this point under Sacrament of Penance.)

2.—OF CONGRUOUS MERIT.

304. From all this it is evident that the only source of human merit is God's covenant and our being sharers through baptism in his life. 305. Hence it follows that the works of the unbaptized cannot be meritorious, but at most can make it congruous to the divine perfections that they should be accepted (MERITUM DE CONGRUO), this, however, is only in the case of such of the unbaptized as are led to such good works by the prevenient grace of Christ. 306. Works which would otherwise be good, if done alone by the power of nature, not only do not merit, but are of a sinful character, for all that is not of faith is sin, there being no union with Christ to give them merit nor to supply their imperfections. Works of philanthropy, therefore, which are not done through faith and union with Christ are worthless, so far as salvation is concerned.

3.—OF THE STATE OF PERFECTION.

307. (*a*) *Man can keep God's law.*—Man before the fall had a natural inclination to a natural good, but he had also a supernatural leading to a supernatural good. 308. But by the fall this last was lost, and, therefore, the

unregenerate man has a natural leaning to evil. 309. After grace is given, however, man can keep the law and commandments of God, and God has never laid upon us an obligation to do that which we cannot do. We cannot keep the commandments of God nor walk in his ways without his special grace, but by this grace we are able to keep the whole law and his commandments are not grievous. 310. After we have kept the law we are still "unprofitable servants," if the matter be looked at absolutely, for we have only done that which was our duty to do, but we are also "good and faithful servants," if our acts be looked at relatively, *i. e.*, in their connexion with Christ and as having been wrought in union with him whose members we are and in accordance with his covenant-relation to us.

311. (*h*) *Man can do works of counsel beyond what is commanded.*—Above and in addition to the works of precept or commandment are what are known as the COUNSELS OF PERFECTION, that is to say, certain pre-eminent good works to which all are not called, but to which some are given a special VOCATION. 312. Of these counsels the chiefest are VOLUNTARY POVERTY, CHASTITY and RELIGIOUS OBEDIENCE. 313. (*i*) *Of holy Poverty.*—By voluntary POVERTY is meant the individual surrender of all possessions of this life, a surrender made voluntarily from the love of God and the desire of perfection. 314. (*ij*) *Of holy Chastity.*—By CHASTITY is meant not only physical celibacy, but internal chastity of the heart, from a love of the pure God, and from a desire for the Beatific Vision. 315. (*iij*) *Of holy Obedience.*—By religious OBEDIENCE is intended the surrender of the human will to a religious superior, as the representative of God, so that one becomes in his hands *ut cadaver*, as a dead body, without will or power of motion except

at the will of another.[1] 316. (*c*) *Of the religious estate.*—These three counsels are ordinarily under a vow which is called the Vow of Religion, and most persons having such vows are called Religious. 317. (*j*) *Vows solemn or simple.*—These vows are either Solemn, *i. e.*, made to the Church in a society having official recognition by her and in which the vows are considered as such. In this case vows cannot be dispensed. 318. (Modern Roman Canonists allow, however, such power of dispensation to the Pope, and it has been exercised by him quite frequently in late years.) 319. Or else these vows are Simple and are dispensable by the proper authority according to the Canon Law governing the case. Note.—The teaching of the Eastern Church on the subject of vows is different; the reader is referred to Chardon, *Histoire du Mariage* (Cap. viii). 320. (*ij*) *Of virginity and holy widowhood.*—Virginity and Holy Widowhood are likewise counsels of perfection and many other things. 321. (*iij*) *Perfection not confined to religious estate.*—It must always be remembered that because one has taken the vows of religion, one is not necessarily living the life of perfection, nor is the life of perfection limited to the religious state. 322. (*d*) *Of assurance and perfectionism.*—No man can be certain, without a special revelation of God, that he is in a state of justification, far less that he is perfect, and such presumption would be a sin of spiritual pride. 323. Whether a counsel becomes a precept to him to whom it is given is a point disputed in the schools.

[1] The vow of Religious Obedience is limited by the Constitutions, etc., of the various societies, also by the general provisions of the Canon and Moral Law.

4.—OF WORKS OF SUPEREROGATION.

324. How far and how the prayers, alms and other good works of one man can profit another are matters upon which the Church has defined nothing and upon these points there has been the widest divergence of opinion among theologians. All agree that such works do help the wicked; and it has ever been the teaching of the Church that in some way the sufferings and penances of one are of avail to another, but further than this there is no agreement. 325. *Three views on the matter.* —It may be well to state the principal views upon the matter. First, that the good works of the religious avail the wicked only out of the goodness of God, who graciously is pleased to regard their labours, which thus are merely impetrative, and may or may not be accepted by God. Second, that such good works so peculiarly belong to the individual that they cannot in strictness be applied by him to any other, and that, therefore, they only merit from God the return asked for *de congruo*, that is, *of congruity*, because it is congruous to the divine perfections that he should receive such good works. Third, that such good works can be applied by the worker to whomsoever he pleases, and that God receives them as *of condignity*, *i. e.*, of moral necessity, because he cannot in justice refuse to do so. 326. This last is the opinion which is generally intended when WORKS OF SUPEREROGATION and SUPEREROGATORY MERIT are spoken of. 327. This doctrine is rejected by the writers of the Eastern Church. 328. It is universally held, however, that the sufferings of the expectant souls are lessened by the good works of the faithful still upon earth. 329. The Western theologians who affirm that the Church's STOREHOUSE OF

MERIT is made up not only of the superabundant merits of our Blessed Lord, but also of those of his saints, presuppose the truth of the third opinion given above.

REFERENCES.

Orth: Conf: Pt: I., QQ. 1, 2.
Conf: Dos: D. 9, 13.
Rus: Cat: Pt: III., p. 117.
Guettée, p. 74.
Mac: Tom: II., § 198.
St. Thos: Ist. II., Q. cxiv.
Estius, II. D. xxxvi., xli.
Bel: Tom: IV. C. Principalis III.

(*Of Indulgences.*)

Guettée, p. 205.
Mac: Tom: II., § 228.
St. Thos: Sup: III., QQ. xxv.–xxvii.
Estius, IV. D. xx.
Bel: Tom: III. C. IV., post Lib: IV., libri II.
Fer: Art: *Indulgentia.*

(*Of the State of Perfection.*)

St. Thos: 2d II., QQ. clxxxiv.–clxxxix.
Estius, IV. D. xxxviij.
Bel: Tom: II. C. II., Lib: II.

IV.—OF PREDESTINATION AND FREE WILL.

1.—DEFINITION OF PREDESTINATION.

330. God desires all to be saved and to come to the knowledge of the truth. To all he gives the opportunity of salvation and to each one grace sufficient to attain salvation, but yet in all, this grace will not be corresponded to and thus will not be effectual of salvation, from which it follows that though salvation to life is the eternal purpose of God, yet that some will be eternally damned. 331. God has singled out from all mankind, through no merit of their own, nor on account of their foreseen faith or works, certain souls whom he has PREDESTINATED to glory; and the rest he has passed over and these will be finally lost. 332. It must, however, always be distinctly remembered that their damnation is not because of their reprobation, but because of their evil works.

2.—THE NUMBER OF THE ELECT FIXED.

333. The number of THE ELECT is determined and fixed and no soul elected to glory can ever be lost and fall finally from grace.

3.—THE WILL OF MAN FREE.

334. While all this is true, it does not in any way contradict the proposition which is equally true that the will of man is free. When grace is given and the offers of

salvation made, the will of man is free to accept these gracious offers or not, and the will can be forced neither by grace nor by the power of evil.

4.—GOD PUNISHES BY GIVING WEAK WILL, SHUT EYES AND EARS, ETC.

335. It must, however, always be remembered that a weak will and shut eyes and ears are often given by God to the sinner as a punishment for his sin, as to Pharaoh and to the Jews to-day.

REFERENCES.

Orth: Conf: Pt: I., QQ. 26, 27, 30.
Conf: Dos: D. 3, 5.
Rus: Cat: Pt: I., p. 54.
Guettée p. 248.
Mac: Tom: I., § 95 et seq: Tom: II., §§ 192–194.
St. Jno: D., Lib: II., xxix., xxx.; Lib: IV., xix.–xxi.
St. Thos: I., QQ. xxii., xxiii., xxiv., lxxxiii., cxvi.
Estius, I. D. xl., xli.; II. D. xxiv.
Bel: Tom: IV. C. Principalis I.; Lib. II., cap. ix. et seq.

V.—OF THE SACRAMENTS OF THE NEW LAW.

I.—DEFINITION.

336. By a SACRAMENT of the New Law is intended an OUTWARD SIGN of an INWARD GRACE. Every Sacrament must be ordained by Christ himself, either immediately or mediately (*i. e.*, by the Apostles). 337. *Outward sign and sacramental form for only two, immediately ordained of God so far as Holy Scripture records.*—So far as the record of the Holy Scriptures is concerned the outward sign (THE MATTER) to be used does not appear to have been immediately ordained by God, nor are the Sacramental words (THE FORM) given, except for Holy Baptism and for the Holy Eucharist. 338. The Sacraments are outward signs by which the person is assured of God's gracious favour, but they are far more, viz: channels of grace, and are, therefore, called EFFECTUAL SIGNS of grace. 339. The Sacraments contain the grace they are the signs of. 340. *Ex opere operato.*—They act, therefore, EX OPERE OPERATO, that is to say, their efficacy does not depend upon anything human, but only upon Christ's institution and promise. 341. All the Sacraments confer their graces, unless the soul places a bar (*ponere obicem*) in the way of their operation. 342. *Ex opere operantis.*—The theory that the Sacraments act EX OPERE OPERANTIS, *i. e.*, because of the worthiness of the minister or because of the faith, etc., of the recipient, is rejected by all theologians. 343. While it is true that

every Sacrament must have an outward part, in the case of penance and matrimony it is quite impossible to tell what exactly is that outward part; and with regard to Confirmation and Order the same question has been much disputed among theologians; with regard to Holy Baptism, the Holy Eucharist, and Extreme Unction alone has there been any absolute agreement, and even in this last a trouble arises with regard to the blessing of the oil which all declare to be the outward part of this Sacrament.

2.—OF THE NUMBER OF THE SACRAMENTS.

344. The number of the Sacraments is recognised by all Catholics, East and West, to be seven, and the same number is accepted by most of the heretical separated Communions of the East. 345. While it is true that the number does not seem to have been fixed at seven much before the time of the Master of the Sentences (XII. Century), yet, all that we now count as Sacraments were from the first received and acknowledged as conferring grace, the matter being only one of nomenclature. Some theologians added other rites, as St. Bernard, who places the washing of feet among the Sacraments of the New Law; and some combined two together, *e. g.*, Baptism and Confirmation.

3.—OF THE COMPARATIVE WORTHINESS OF THE SACRAMENTS.

346. The Sacraments are not all equal either in dignity or power. The Holy Eucharist, as being the presence of the Incarnate Son, is the greatest of all the

Sacraments, and next to it in honour comes Holy Baptism, by which we are brought into mystic union with God Incarnate. 347. (*a*) *Baptism and Holy Eucharist sometimes said to be necessary to salvation.*—These two are spoken of by St. Chrysostom as having flowed forth from the riven side of the Saviour, and are often styled "necessary to salvation," as by Hugo of St. Victor, but this is not true of both in the same sense, for Holy Baptism alone is necessary to salvation in a strict and theological acceptation by the necessity of a means (*necessitas medii,*) as it alone is required for union with Christ, which is the only *sine qua non* of salvation. In Holy Baptism by our incorporation into the body of Christ we mystically, although not strictly speaking sacramentally, "eat the Flesh of the Son of Man and drink his Blood," and thus the statement of the English Prayer Book is true "that children which are baptized, dying before they commit actual sin, are undoubtedly saved." The expression "necessary to salvation," when applied to the Holy Communion, must be understood as meaning that without that holy food it is so difficult to sustain the spiritual life that it is, as a matter of fact, generally necessary to salvation, and therefore, has been commanded by Christ and the Church, this is called *necessitas præcepti.* 348. (*b*) *State of adults dying without Holy Communion through material schism or otherwise through sin only material.*—Dissenters, therefore, who have no Holy Eucharist, but who have been enabled to retain their baptismal grace, not having lost it by wilful heresy, schism, or other deadly sin, will be saved, not by the uncovenanted, but by the covenanted mercies of God through sacramental grace, having been baptized into the Catholic Church and not having through any intentional act of their own separated therefrom. 349. (*c*) *Sacraments of the dead*

and of the living.—Baptism and Penance are usually styled SACRAMENTS OF THE DEAD, because they give life to the dead soul. And the other five are called SACRAMENTS OF THE LIVING.

4.—OF THE SACRAMENTS OF THE OLD LAW.

350. The Sacraments of the Old Law must be carefully distinguished from those of the New. They were but signs of graces already received, signs indeed made necessary by the ordinance of God, but signs which, according to most theologians, conveyed no grace to the recipients, but only legal cleanness, etc.

5.—WHICH SACRAMENTS CONFER CHARACTER.

351. Three of the Sacraments make an indelible mark upon the soul, so that they cannot be repeated without sacrilege, this mark is called CHARACTER; these Sacraments are Baptism, Confirmation and Orders.[1]

6.—PREPARATION NEEDED FOR BENEFICIAL RECEPTION OF SACRAMENTS.

352. While the Sacraments always contain their graces, yet for their healthful operation in the recipient certain requirements are necessary, to wit, for the Sacraments of the dead, faith and repentance; and for the Sacraments of the living, a state of grace. All persons,

[1] This statement is true according to all theologians to-day, but in very early times it would seem that confirmation was repeated to converts to orthodoxy from any of the numerous schismatical bodies of the day, and such is the practice still in the East. It has been thought by some Canonists that such was also the case with respect to ordinations, but whatever confusion there may have been at first has long passed away, at least in the West.

therefore, coming to be married, confirmed, houselled, ordained or anointed, must be already alive unto God through Jesus Christ our Lord; for should they be not in a state of grace, the Sacrament will indeed be efficacious, that is to say, the person will be confirmed, married, ordained, etc., but there will be no wholesome operation follow, nor any bestowal of sanctifying grace.

7.—OF SACRAMENTALS.

353. SACRAMENTALS (SACRAMENTALIA) are pious rites and customs, such as the sign of the cross, which neither contain nor convey grace but are useful as setting forth the graces we have received and as confirming our faith in God. All such are of apostolic or of ecclesiastical institution but differ totally from the Sacraments and may be changed, abrogated or adopted by the Church as she shall think most to God's glory.

8.—OF INTENTION.

354. That some INTENTION is needed on the part of the minister of the sacrament is admitted by all, but just what that intention must be is much disputed among theologians. All agree that the least intention which can be considered as sufficient is to intend to do what the Church does. 355. (*a*) *Faith not necessary.*—It will be noticed that such intention is perfectly consistent with so entire a lack of faith, that the person intending to do what the Church does is all the time inwardly persuaded that the Church does nothing. Thus an infidel priest in consecrating the Holy Eucharist must intend to do what the Church does, but because he does not

personally believe in the doctrine of the Church upon the subject the efficacy of the sacrament is not hindered by his unworthiness. 356. Some theologians have held that a more distinct intention is necessary but such have not been generally followed. So long, then, as valid matter and the authorised form are used by a person who is a proper minister of that Sacrament the intention is to be considered as sufficient and the sacraments thus administered are to be treated as valid. 357. (*b*) *Cases discussed.*—Two questions now arise. If a minister declares his intention not to do what the Church does but to do something quite different and then uses the authorised form and valid matter, what is to be said of the validity of the sacrament? Most theologians hold that such an intention, not to do what the Church does, invalidates the acts performed. All agree that such is the case if the form is altered so as even remotely to express such non-intention.[1] 358. The other question is this: If a minister uses a service not that used ordinarily but setting forth the same doctrine and intention, without any declaration on his part of an intention of not doing what the service manifestly expects to be done, is the use of a somewhat imperfect and altered service to be considered as sufficient evidence of such a lack of intention as will invalidate the act? Most probably not, as the mere fact of the new form being sufficient is good evidence of the intention being at least sufficient. 359. (*c*) *Kinds of Intention.*—(*j*) *Virtual*, (*ij*) *Habitual*, (*iij*) *Actual.*—Intention is either VIRTUAL, HABITUAL, or ACTUAL, and virtual is sufficient for validity. According to St. Thomas, "habitual" intention is sufficient, but commentators say that by "habitual" St. Thomas means "virtual."

[1] Whether a *secretly* withheld intention invalidates the sacrament is hotly disputed in the schools.

REFERENCES.

Orth: Conf: Pt: I., QQ. 99–101.
Conf: Dos: D. 15.
Rus: Cat: Pt. I., p. 84.
Guettée, p. 133.
Mac: Tom: II., §§ 200, 242–246.
St. Thos: III., QQ. lx.–lxv.
Estius, IV. D. i.
Bel: Tom: III., C. I., Lib: I., II.
Fer: Art: *Sacramentum.*

(*Intention.*)

St. Thos: III., Q. lxiv. (1, 10).
Estius, IV. D. i., 23, 24.
Bel: Tom: III. C. I., Lib: I., cap: xxvii.
Fer: Art: *Intentio.*

POSTSCRIPTUM UPON THE DOCTRINE OF INTENTION AS HELD BY BELLARMINE AND CATHARINUS.

360. As the doctrine of intention is so often misunderstood, I have here added a digest of the teaching of the famous theologians, Bellarmine and Catharinus, upon the point. Cardinal Bellarmine says: The new hereticks of our time teach that no intention is required on the part of the minister, but that the sacrament is validly performed provided only the words and matter be present, even if the minister perform the act in joke, or for fun, or in sham and lyingly. Luther seems to have invented this opinion; he was followed by Calvin and Kemnitz. The opinion of Catholics is that for the validity of a sacrament it is required that the minister intend to do what the Church does. "There is no need to intend to do what the Roman Church does, but what the true Church does, whichever it may be, or else what Christ instituted, or else what Christians practise—for all these are the same thing. You will ask, what if anyone intends to do what some particular Church even a false one does, which he thinks true, *e. g.*, the Church of Geneva; and does not intend to do what the Roman Church does? I answer even this is sufficient. For he intends to do what such a Church does, because he thinks it is a part of the one true Church, although in this he is mistaken, not knowing what the true Church is. But the error of the minister doth not hinder the efficacy of the sacrament, but his lack of intention." An actual intention is not required as

of necessity, but an habitual will not suffice, the intention must be virtual at least. For an actual intention, it is sufficient that the man be present in spirit and do attentively what he is doing. Habitual intention is an acquired habit without any exercise of the will, such as we have while sleeping. Such intention is not sufficient. Virtual intention is when by an accidental distraction there is no actual intention at the instant, although there was a little before. St. Thomas only distinguishes two kinds of intention, which he calls "actual" and "habitual," and by this last he means what Scotus, Gabriel and later theologians call "virtual."

De Sacramentis in Genere, Lib: I., Cap: xxvij.

This is the strictest and the prevalent opinion in the West to-day; there is, however, still uncondemned, the opinion of Catharinus, a famous Dominican theologian, which he propounded at the Council at Trent, and which was followed by the Jesuits Salmeron and Becanus, and many others; moreover, lately, it has been espoused and defended in the article, "Sacraments of the Gospel," in *A Catholic Dictionary*, written by Addis and Arnold, and set forth with the permission of the Censor of the Cong: of the Oratory, and with the imprimatur of Cardinals Manning and McCloskey. I quote, then, from this authority the statement of the view. "Is it enough for validity if the minister merely perform the external rite in a serious manner, even if internally he withhold his intention, *i. e.*, even if from malice or impiety he says to himself, 'I don't mean to act as the minister of this Church. I don't intend to baptize, consecrate or the like, but merely to deceive the people'? We follow the opinion of those who answer in the affirmative and give our reply in the words of Bossuet (*Sententia Ep: Mend:*

on the '*Cogitationes Privatæ*' of Leibnitz). 'It is a most common opinion among Catholics that the intention necessary for the validity of the sacraments consists in this, viz: the will on the part of the minister seriously to perform the rites prescribed by the Church and to do nothing which is calculated to shew a contrary intention, which intention he himself cannot make void by any secret intention whatsoever.'"

SECOND POSTSCRIPTUM UPON THE EASTERN DOCTRINE OF ECONOMY.

361. In the Eastern Church it is considered that any irregularity and even any invalidity of sacraments already received can be remedied *in radice* by the sovereign power of the Church, removing by a single act all former errors, etc., etc., and placing a person, even one invalidly baptized, in full standing with full recognition. It need hardly be said that no such doctrine was ever held in the West.

V^i.—OF HOLY BAPTISM.

I.—DEFINITION.

362. Holy Baptism is a Sacrament of the New Law ordained immediately by our Saviour Christ in the Gospel. 363. (*a*) *The matter.*—The outward and visible sign is water with which the person is baptized in the name of the Blessed Trinity. The amount of water used is not of the essence of the Sacrament; however, it must be here noted that while the Russian Orthodox Church recognises freely the validity of baptism by AFFUSION (that is, by pouring on of water), on the part of the Greeks there is great feeling against such baptisms, and they are only allowed to pass by an exertion of what is called "Economy," which is explained under the head of the Sacraments in general. 364. Most Western theologians hold that the water must be sufficient to run and not merely enough to moisten the hand or instrument used, and, therefore, baptism by ASPERSION (*i. e.*, by sprinkling) is to be condemned. 365. While in absolute necessity baptisms have been performed with other materials besides water, such baptisms are to be treated as null, however worthy and laudable may have been the motive with which they were performed. 366. *Trine immersion.*—Although TRINE IMMERSION was for many centuries the use of the whole Church, yet all theologians agree that neither the threefold application of water nor the immersion are of the essence of the Sacrament.

367. (*b*) *The form.*—The form must be, "N., I baptize thee," or "The servant of God, N., is baptized," or the like, together with the words, "In the name of the Father, and of the Son, and of the Holy Ghost." Some few theologians have been of opinion that the words "In the name of the Lord," or "In the name of the Lord Jesus," would be sufficient, but this opinion has never prevailed.

368. (*c*) *The minister.*—The minister of Holy Baptism is any person, Christian or heathen, male or female, who uses the necessary matter and a sufficient form of words, intending to do what the Church does, whether believing in it or no. While this is true, the ordinary minister of this sacrament is the Priest alone, and no one else should administer it, unless in case of the gravest necessity. From this it follows that LAY BAPTISM, SCHISMATICAL BAPTISM, and even HERETICAL BAPTISM, is to be held as valid whenever proper matter and form have been used.

369. (*d*) *The grace.*—The inward grace of baptism is REGENERATION, that is, the NEW BIRTH of the Spirit, for, being by nature born in sin and the children of wrath, by baptism we are made the children of grace. All past sin is blotted out, not only original, but also actual, and not only forgiven so far as the eternal punishment is concerned, but all the temporal punishment is also remitted. Besides this the soul is filled with the INFUSED RIGHTEOUSNESS of Christ, together with the virtues of faith, hope and charity. 370. Baptism thus is the instrumental cause in the unbaptized of sanctification and of justification. This sanctification is caused by the coming of the Holy Ghost to dwell in the person who becomes his temple, both in body and soul. 371. The result of Holy Baptism is, therefore, the removal of the guilt of original sin, the forgiveness of actual sin, the remission of all

punishment due to sin, the renewing of the Holy Ghost, the incorporation into Christ and so into his body the Church, and as a consequence, the restoration to heirship and the opening of the kingdom of heaven.

2.—WHO CAN RECEIVE HOLY BAPTISM.

372. All persons can receive baptism, infants, and fools as infants by the repentance and faith promised by their sponsors; adults, even if in a state of unconsciousness, provided there is reason to believe that they desired to receive the Sacrament with proper disposition.

3.—PREPARATION FOR BAPTISM.

373. Those who come to this Sacrament, if they are old enough to be taught, should know at least that there is but one God, that he is in Three Persons, and that Jesus Christ, God the Son, died to save men from hell and to bring them to heaven. 374. Adults coming to Holy Baptism are to be taught to make careful self-examination, so as to secure repentance, but of them no confession is to be exacted. 375. *Confession before Baptism.*—If they desire to confess their past life to the Priest, they must be taught that, although such confession is *sub sigillo*, yet it is in nowise the Sacrament of Penance, and, of course, they will receive no absolution, the administration of the Sacrament of Baptism being their full absolution.

4.—GENERALLY NECESSARY TO SALVATION.

376. Holy Baptism is generally necessary to salvation, so much so that by the New Law no one can be saved without Holy Baptism or its vow.

5.—BAPTISM OF BLOOD.

377. By the BAPTISM OF BLOOD is understood the martyrdom of those, who, before baptism, have laid down their lives for Christ and the faith which is in him.

6.—OF LIMBUS PUERORUM VEL INFANTUM.

378. All theologians agree that infants dying unbaptized are damned, but whether besides damnation, which is the deprivation of the Vision of God, they will also endure the torments of hell has been the subject of great dispute, St. Augustine and the rigorists taking the affirmative; and most modern theologians teaching that they will enjoy NATURAL BEATITUDE, *i. e.*, all the joy they are capable of, the eyes of their souls never having been opened. The place in which they are supposed to dwell is called LIMBUS PUERORUM or INFANTUM, and some suppose it to be the same as Limbus Patrum was before the descent of our Lord into hell.

7.—OF THE BURIAL OF THE UNBAPTIZED.

379. The unbaptized cannot be buried with the rites of the Church, cannot be named at the altar after their death, nor can their bodies be laid in consecrated ground, even if no service is used.

8.—OF CONDITIONAL BAPTISM.

380. Holy Baptism stamps a character upon the soul, and marks that soul as Christ's. It must, therefore, never be repeated and such repetition would be sacrilege. To

avoid this, even unintentionally, the Church has ordered that where baptism is doubtful, either as to the fact or as to the validity, a conditional form shall be used. This is called BAPTISM SUB CONDITIONE.

REFERENCES.

Orth: Conf: Pt: I., QQ. 102, 103.
Conf: Dos: D. 15, 16.
Rus: Cat: Pt. I., p. 84
Guettée, p. 135.
Mac: Tom: II., §§ 201–206.
St. Jno: D., Lib: IV., ix.
Rit: Orient: p. 14.
St. Thos: III., QQ. lxvi.–lxxi.
Estius, IV. D. ii.–vi.
Bel: Tom: III. C. II., Lib: I.
Fer: Art: *Baptismus. Peccatum.*

V^vii.—OF CONFIRMATION.

I.—DEFINITION.

381. Confirmation is a Sacrament of the New Law by which the Holy Ghost first given to the person at his baptism is more fully bestowed upon him. 382. (*a*) *When ordained.*—This Sacrament is ordained as all the Sacraments by Christ himself, but whether immediately or mediately through the Apostles has been disputed by theologians. Whereas, in baptism we are made the members of the family of God, in confirmation we are given the armour to be soldiers in his army.

382. (*b*) *The inward part.*—The inward part is the gift of the Holy Ghost and most especially THE SEVEN GIFTS, viz: The spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness (piety), and the spirit of holy fear (reverence). 383. Thus far the tradition of East and West is the same, but when we come to the question of what is the necessary outward part, there are three views, each of which have had and still have many adherents.

384. (*c*) *The outward sign.*—(*j*) That the necessary outward part is the CHRISMATION with chrism blessed by the Bishop. This is the view of all the Eastern communions, both orthodox and heretical. With them this Sacrament is administered by the priest immediately after he has baptized the person. The Longer Catechism of the Russian Church teaches that originally this Sacrament was administered by the laying on of the hand, but that afterward it was changed by the Church to anointing

with the episcopally blessed chrism. 385. (*ij*) That the necessary outward part is the LAYING ON OF THE HAND of the Bishop, and that the chrism is but a symbolical ceremony added to set forth the richness of the grace bestowed, "like the precious ointment." This opinion has lately been set forth with great clearness by the eminent Jesuit Sirmond; it was inculcated in the doctrinal decree of the Council of Elvira, A. D. 306, and also in that of the Council of Orange, A. D. 441, and has been that accepted by the entire Anglican Communion since 1549.[1] 386. (*iij*) That both chrismation with unction blessed by the Bishop and laying on of the Bishop's hands is necessary, such laying on of the hand taking place at the chrismation, the Bishop, with his thumb, making the sign of the cross with the unction on the forehead and at the same time laying his hand upon the child's head. This view is that most commonly held by theologians of the Roman Church, and is that which is reduced to practice in her form for administering the Sacrament. It must, however, be added that by dispensation priests are allowed to administer this Sacrament.

2.—TO WHOM ADMINISTERED.

387. Until the XIII. century children were confirmed as soon after baptism as possible, but since that time in the West the two Sacraments have been separated by years, so that in the XVI. century the Council of Trent and the English Prayer Book recommend children to

[1] It is a complete mistake to suppose that by the present Roman use there is no laying on of the Bishop's hand. By Papal decree and by the new rubric it is expressly ordered to be done at the time of the consignation. The whole matter is treated in Catalan's Commentary on the *Pontificale*. The reader will do well to refer also to the forms in the Gelasian Sacramentary, where he will find it ordered at the same place (Ed: Muratorius, col: 571).

wait till they reach "the age of reason," "years of discretion." The reasons for this change (a product of the middle ages) are set forth in the Preface to the Confirmation Office in the Prayer Book. Since this change, it is customary in France and England to require children at the time of their confirmation to renew their baptismal vows. This custom does not seem to have been introduced into England before 1662.

3.—CONFIRMATION CONFERS CHARACTER.

388. Confirmation, like Baptism and Holy Order, confers an indelible character and therefore cannot be repeated without sacrilege. Yet it must be admitted, that by the canon law of the Greek Church to-day converts to orthodoxy and those who have left the Orthodox Church and then return, are to be confirmed (*Compendium des Kanonischen Richtes* von A. F. von Schaguna, § 58, p. 48. Ed: Hermannstadt 1868). It is said that the Russian practice is the contrary. (Archpriest Nikolski, of St. Petersburgh. *Posobie*, p. 641, quoted by W. T. Birkbeck in *The Guardian*, Oct. 14, 1891.)

REFERENCES.

Orth: Conf: Pt: I., QQ. 104, 105.
Conf: Dos: D. 15.
Rus: Cat: Pt: I., p. 87.
Guettée, p. 142.
Mac: Tom: II., §§ 207–211.
St. Jno: D., Lib: IV., ix. (1126 *vide* Foot Note).
Rit: Orient: p. 49.
St. Thos: III., Q. lxxii.
Estius, IV. D. vii.
Bel: Tom: III. C. II., Lib: II.
Fer: Art: *Confirmatio.*

V^iii.—OF THE HOLY EUCHARIST.

1.—INTRODUCTION.

389. The Holy Eucharist differs from all the Sacraments in this, that while they only convey grace to the soul, it is the presence of the incarnate God upon earth. Another great difference is that, while in the other sacraments the sacramental form is said over the person, and the change takes place in the person, in the Holy Eucharist the sacramental form is said over the matter (viz: the bread and wine) and in it the change takes place.

2.—DEFINITION.

390. The Holy Eucharist is the Sacrament of the Body and Blood of Christ UNDER THE FORMS OF BREAD AND WINE, instituted by our Lord for the feeding of his people and for the continual remembrance of his death and passion until his coming again.

391. (*a*) *The Form.*—The words by which consecration is effected are: "This is my body," for the bread, and "This is my blood," for the wine, and no other form or words whatsoever. 392. *The Eastern view.*—It may be said that this cannot be considered a Catholic doctrine, as it is denied by the Easterns to-day, who hold that the consecration is effected by, or, at least, is not complete until after, the invocation of the Holy Ghost upon the elements (which they call the EPIKLESIS); but in this they have departed from their own ancient doctrine,

as is evident from their own service where the Oblation takes place *before* the Invocation, and which, were their present theory correct, would make the oblation only of bread and wine and not of the body and blood of Christ, a doctrine as contrary to their faith as to ours. The Invocation is of most venerable antiquity and its true position is (as preserved in the Greek Liturgies) after the oblation of the holy gifts.[1]

393. (*b*) *The three parts of the Holy Eucharist.*—There are three parts in the Holy Eucharist. (*j*) The outward "sign," viz: bread and wine, this is called the SACRAMENTUM. (*ij*) The inward "thing," viz: the body and blood of Christ, this is called RES SACRAMENTI. (*iij*) The benefits whereof we are partakers thereby. This is called VIRTUS SACRAMENTI. 394. (*c*) *The institution.*—Our Lord instituted the Holy Eucharist on the first Maundy-Thursday evening. Most Western theologians teach that our Lord first ate the Paschal Supper, inasmuch as he himself says: "I have desired to eat this Passover with you," but some have held that he did not eat the Paschal Lamb, but that it was slain upon Good Friday. In modern times opinion upon the subject has been much divided. Of course, it will be noted, that if it was not the Passover there was no reason why the bread should have been UNLEAVENED. The controversy between the East and West which has raged for so many centuries upon this point is called the war of the AZYMES (a privative and zymos-yeast). 395. (*j*) *Whether Christ received.*—Most theologians hold that our Lord himself first received and then gave to the others.

[1] This is freely granted by M. l' Abbé Duchesne in his admirable book "*Origines du Culte Cretien.*" The true order is found only among ourselves in the United States and in the office of the Church of Scotland in the West.

396. (*ij*) *Whether Judas was communicated.*—Many theologians teach that Judas received the Holy Communion, but this is denied by many of the later ones. 397. (*iij*) *The wine was mixed with water.*—All scholars agree that the wine used at the institution was mixed with water, but all theologians teach that such mixture is not necessary for the validity of the consecration. This is called the MIXED CHALICE. 398. (*iv*) *Meaning of the words "Do this."*—Some modern English scholars have taught that the word ποιεῖτε has a sacrificial sense, and is so used in the LXX.; they would translate, therefore, "Offer this sacrifice for my memorial" (ἀνάμνησιν), but were this so we would have no divine command to "do" as he had done; it lacks moreover all patristic and middle-age authority. 399. (*v*) *"Give thanks" and "bless" the same.*—It will be noted that in the accounts of the institution the word "giving thanks" is used as the equivalent of "blessing;" and that both do not occur in the same account. 400. (*d*) *The matter.*—The matter of the Holy Eucharist is wheaten bread, leavened or unleavened; and wine, *i. e.*, fermented grape juice, by the tradition and custom of the Church mixed with a little water. Dried raisins steeped in water may suffice in case of necessity.

401. (*e*) *The minister.*—The only Minister of the Holy Eucharist is a Priest or a Bishop.

402. (*f*) *A Sacrament and a Sacrifice.*—The Holy Eucharist is both a Sacrament and a Sacrifice. We shall consider first the Real Presence, then the Holy Communion (viz: the Sacrament) and then the Sacrifice of the Altar.

3.—THE REAL PRESENCE AND TRANSUBSTANTIATION.

403. After consecration there can be with regard to that which to the senses is bread and wine but two

opinions, they either are or they are not the body and blood of Christ, for while indeed there are many variations in expression, when one gets to the bottom of the matter, all views must fall under one or other of these two heads.

(*a*) *The doctrine of the absence.*—The principal doctrines which take the negative view are the Zwinglian and the Calvinistic.

404. (*j*) *The Zwinglian doctrine.*—The Zwinglian doctrine teaches that the bread and wine are bare symbols of a thing absent, that they stand in no relation to the body of Christ, but are mere memorials. They are not even signs of grace but mere signs of Christ's broken body and poured-out blood.

405. (*ij*) *The Calvinistic doctrine.*—The Calvinistic doctrine is quite different from the foregoing, at least in expression. There is a "real presence" of Christ but it is in "the heart of the faithful communicant" and not "under the forms of bread and wine." According to this doctrine, while Christ, body, soul and divinity, is verily and indeed taken and received by the faithful in the Lord's Supper, yet the consecrated bread is not the body of Christ but is only called so, just as the sign often bears the name of the thing signified. The bread and wine, therefore, in the Supper are to be looked upon as holy because set apart to a holy use, but until the faith of the communicant lays hold on them they are not in any true sense the body and blood of Christ; they are, therefore, by Calvinistic doctrine "signs of grace" but not "*effectual* signs of grace" (Art: XXV.). This is known in theology as the VIRTUAL PRESENCE. Both Lutherans and Calvinists agree that there is no presence *extra usum sacramenti*, that is to say, except just in the act of administering the Supper. 406. By the statement of the Lord:

"This is my body," the Zwinglian understands "It is not my body but a memorial of my absent body;" and the Calvinist understands "This is virtually my body because when united to the faith of the recipient it will give all the things that would come from the reception of my real body," *i. e.*, the body of Christ is not "given" but is only received.

407. (*b*) *The doctrine of the presence.*—We come now to consider those doctrines which take an affirmative view, and here again we find divergence.

(*j*) *The Lutheran doctrine.*—The Lutherans teach that by "This my body" must be understood "This is bread with my body." So much, at least, is certain, but what else may have been Luther's theory is very hard to discover. He certainly thought that whatever presence there was ceased as soon as the communion was ended, but as he taught the ubiquity of the Lord's body, any doctrine of his must necessarily be vague. This doctrine is commonly styled CONSUBSTANTIATION, although Lutherans repudiate the term.

408. (*ij*) *The Catholic Doctrine.*—The only remaining view is that of God's Church, which is, and ever has been, that "This is my body" means "This is my body." It is true that at different times and in different places, with the change of language and of metaphysical and philosophical ideas, the language in which this great fact has been stated has often varied, and these sometimes have seemed contradictory, but one thing has never changed; the Church, pointing to the Blessed Sacrament upon her altars, has ever said: "This is the body and blood of God's dear Son."

CERTAIN STATEMENTS OF FACT WHICH ARE AGREED UPON BY ALL.

409. *A.* Wherever is the body of a living man there must be also his soul.

B. Our Lord Jesus Christ being raised from the dead dieth no more, and is alive for evermore. *Ergo,*

Wherever the body of Christ is there is also the soul of Christ.

C. The Sacred Humanity of our Blessed Lord has not nor ever has had any personal existence except as united to his divinity. The Person of God the Son assumed a human body and a human soul. *Ergo,*

Wherever the body or soul of Jesus Christ is, there is also the Person of God the Son.

D. One thing cannot be two different things at the same time.

E. The presence of that which makes a thing a thing constitutes the presence of that thing.

F. That which constitutes the body of Christ is the substance of human flesh which he took of the Virgin Mary, his mother. *Ergo,*

The presence of the substance of the flesh of Christ constitutes the presence of his body.

G. Wherever the body of a living man is there is also his bones, blood, and all things pertaining to the perfection of his nature.

These points are conceded on all sides; in fact they are the very foundation principles of the Incarnation, and to deny any one of them would plunge the person so doing into heresy. We now apply these principles to the matter in hand.

410. If, then, any presence of Christ under the forms of bread and wine is acknowledged, it follows that as by the power of consecration the body of Christ is present under the form of bread there is also present his human soul (*vide* A and B). This is said to be by CONCOMITANCE. And where the Sacred Humanity is present there also is present the Divine Person of God the Son (*vide* C). Moreover, it follows that this presence is substantial (*vide* E and F) and that the consecrated bread is only a "sign" while the reality or "thing" there present is the body of Christ (*vide* D). So, too, with regard to the Sacred Blood. But as our Lord is living, one part of his human nature cannot be present without the rest (*vide* G). 411. *Statement of doctrine.*—Therefore WHOLE CHRIST, body, soul and divinity, is present under each kind in the Sacrament—the body by virtue of the words of consecration under the form of bread and the rest by concomitance, and the blood under the form of wine and the rest by concomitance. 412. If it be asked what change has been made in the bread and wine by consecration, we can only answer that we do not know. On this point our Lord has made no revelation, and therefore the Church has made and can make no definition; all we know is that what was before bread and wine after consecration is the body and blood of Christ.

THE SPECIES ARE PHYSICAL ENTITIES NEITHER CHANGED NOR DESTROYED BY CONSECRATION.

And yet the forms of bread and wine are not destroyed, but remain physically and sensibly objective realities, their nature being preserved,[1] the true outward and visible signs of the Holy Eucharist. How this wondrous conversion takes place we may meditate upon, and argue about in the schools, but we can never know with certainty of divine faith. Nor does there seem any reason that we should care to know. We may leave the schools to debate whether the substance of the bread is changed, or is annihilated, as Franzelin and most Roman doctors hold to-day, or passes over into a divine substance, as St. Basil says. However this may be, all Catholic theologians agree with the words of St. Cyril of Jerusalem: "What seems bread is not bread, though bread by taste, but the Body of Christ; and what seems wine is not wine, though the taste will have it so, but the Blood of Christ." (*Cat: Lect.* XXII. *ad fin.*) And yet for all this, even by the defenders of the Tridentine definition, it is acknowledged that "the glorious and spiritual Body of Christ (as the Apostle calls it) is present in the Eucharist under the symbols only after a spiritual or sacramental manner, and in the way of a spirit." (Fr: Perrone, S. J., *De Euch:* Cap. II., 150.) 413. Transubstantiation, as

[1] Cardinal Franzelin, S. J., says: "That that which in the Most Holy Sacrament is the immediate object of the senses is something *objectively real* (*objective reale*) is demonstrated as well from the reason of the Sacrament as from the clear teachings of the Fathers." (*Tract de SS. Euchar; Sac: et Sacrificio.* Thesis XVI., II., 1st, p. 273.) This thesis is intituled "Of the objective reality of the Sacramental species." Again (on p. 274) he says: "the declaration of the physical reality of the sensible species is frequent and most distinct by the Fathers."

defined by the Council of Trent, adds to the doctrine of the Real Presence nothing but the further statement that the whole substance of bread is converted (not changed)[1] into the substance of the body of Christ. But it is manifest that this has never been revealed, there being no revelation that there is any such thing as a substance of bread to be converted.

414. *Pre-Tridentine Transubstantiation.*—It may be well to add that the popular doctrine of Transubstantiation, prior to the Council of Trent, the doctrine condemned in Art: XXVIII. as giving rise to many superstitions, practically overthrew the nature of a sacrament by denying any real objective existence to the outward signs of bread and wine after consecration. From this such superstitious ideas followed as that the body of Christ was torn by the teeth, burned with fire, etc., etc., all of which have no connexion with the transubstantiation taught now in the schools, which must be looked upon rather as a metaphysical theory than as a certain doctrine. 415. *Christ naturally only at the right hand of God.*—The affirmation that our Lord Jesus Christ, both God and man, after consecration is really, truly and substantially present under the forms of bread and wine, is not in any degree in contrariety to the fact that he ever sits at the right hand of his Father in heaven, for this is after a natural fashion, whereas his presence under the forms of bread and wine is sacramental and supernatural and not subject to the relationship of time or place. *Presence not local.*—Hence, while the Sacrament is in many places, the presence of Christ is not local.

[1] "*Vide* Viva *De Eucharist:* who observes '*conversionem non esse mutationem.*' Diss. V." Card: Newman's note to Palmer's "*Notes of a visit to the Russian Church,*" p. 281.

CHRIST TO BE ADORED UNDER THE SACRAMENTAL VEILS.

416. As it is God the Son who is present, he is to be worshipped with the same worship as is given to the Blessed Trinity, that is to say, the worship of Latria. Theologians use the expression the "adoration of the Sacrament" when they mean the adoration of Christ, both God and man, present under the sacramental forms.

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Orth: Conf: Pt: I., QQ. 106, 107.
Conf: Dos: D. 17.
Rus: Cat: Pt. I., p. 89.
Guettée, pp. 146–191.
Mac: Tom: II., §§ 212–217.
St. Jno: D., Lib: IV., xiii.
Rit: Orient: p. 62.
St. Thos: III., QQ. lxxiii.–lxxxiii.
Estius, IV. D. viii.–xiii.
Bel: Tom: III. C. III., Lib: I., II., III., IV.
Fer: Art: *Eucharistia. Vinum.*

4.—THE SACRIFICE OF THE NEW LAW.

417. (*a*) *Definition.*—The Eucharist is not only a Sacramental feast, but also a true, proper and PROPITIATORY SACRIFICE, identical with the Sacrifice of the Cross, inasmuch as in each Christ is both Priest and Victim. 418. (*j*) "*Unbloody.*"—This sacrifice is often spoken of by the Fathers as our "UNBLOODY SACRIFICE," meaning thereby that in it there is no new shedding of blood, nor any fresh slaying of a victim. 419. (*ij*) "*New Sacrifice.*"—While, then, each celebration of the Holy Eucharist is a

new sacrifice in the sense that it is a new human act in homage of Almighty God, it is the human act which is new and not the sacrifice which was once offered, a sufficient and perfect sacrifice for the sin of the whole world, and, therefore, there can be, strictly speaking, no repetition of that sacrifice, but its perpetuation and application. In the words of the Jesuit commentator, Cornelius à Lapide, on Heb: vii., 27: "There is but one sacrifice of Christ which is an expiation, redemption and satisfaction for all sins, viz: the Sacrifice of the Cross. By it Christ offered a price sufficient for the guilt and debt of all sins which ever had been, or thenceforth should be, committed. But the Mass is a sacrifice not of redemption and satisfaction, but for the application of the redemption and satisfaction of Christ finished upon the cross. For in the Mass we offer no price for sin, but we apply to ourselves the price and ransom paid upon the cross. We apply this by Baptism, by the other Sacraments and by good works." 420. (*iij*) *The "immolation."*—The words "IMMOLATION" and the like used by the Fathers must be understood, then, in a sense to agree with what has been already stated, and must mean that a memorial is made of that immolation once made upon the cross. 421. (*iv*) *Sacrifice of praise, of thanks, of propitiation, and of impetration.*—In the Eucharistic action, the body broken under the form of bread, and the blood spilt under the form of wine, are a sacrifice of praise (sacrificium laudis) and thanksgiving (in gratiarum actionem) also of propitiation (propitiationis) and impetration. 422. (*b*) *The essence of sacrifice.*—Just in what lies the essence of sacrifice is disputed among theologians, some teaching that it lies in the act of consecration, some in the act of the Priest's communion, and some in both. It must, however, be added

that the communion is to be looked upon as so essential a part of the divine action that all agree that should the celebrant be taken so ill as to be unable to continue, or were he to die before communion and after consecration, another Priest (even if unfasting) must make the communion that the sacrifice may be complete. 423. (*c*) *Sacrifice of Altar same as that of Cross.*—The Sacrifice of the Altar must not be thought of as separate from the Sacrifice of the Cross, but rather as an integral part thereof. Each celebration is in intimate relation with that one sacrifice which our Lord once offered, and which was full, perfect and sufficient, and included, besides the many other fruits of his passion, every celebration of the divine mysteries which should be made until the end of time. 424. While, then, each celebration is identical with the Sacrifice of the Cross, inasmuch as Priest and Victim in each is the same, yet each celebration stands by itself in being a new human act, performed in obedience to the human will of the Priest, and with a new human intention. 425. What is set forth in the Holy Sacrifice is not the birth, life, resurrection, ascension, session or intercession of the Son of God, but his precious death and sacrifice; it is the continual memorial of his death, his body and blood being set forth as separated in death; the fact that substantially the body and blood are present under different forms and only jointly by concomitance shewing that such is the case. Of the glorious and joyous mysteries, we may well have a thankful remembrance at that time, but the sacrifice is the sacrifice of his death.

426. (*d*) *Sacrifice of Altar distinguished from our Lord's mediation in heaven.*—From this it follows that the Sacrifice of the Altar must be carefully distinguished from our Lord's intercession in heaven. He is offering

within the veil the merits he won by his sufferings while without the veil, but these merits include all the sacrifices of the Eucharist made upon earth, and, therefore, these last are to be identified not with what he does now in heaven, but with the sacrifice he made on earth. In heaven he makes no sacrifice, but pleads the merits of the sacrifice once offered on the cross. On earth we perpetuate that Sacrifice of the Cross according to his holy institution, setting forth not the glory of his ascension, but the humiliation of his broken body and outpoured blood.[1] 427. It is evident that the Sacrifice of the Altar differs from that of the Cross in this, among other things, that, while in both the Priest is the same, yet in the one Christ is immediately the Priest, in the other he acts through his minister; and, although the Victim is the same in each, yet in the one the Victim was naturally present, while in the other the presence of the Victim is supernatural and sacramental. The Sacrifice of the Altar is, therefore, a mystic representation made under sacramental forms by the Priest of the sacrifice made by Christ himself in his own body on the tree. 428. (*e*) *The merits of the Sacrifice of the Altar finite.*—It will be also remembered that while the Sacrifice of the Cross was infinite, the Sacrifice of the Altar, looked at from its human side as the act of a particular man by the power of his will for a particular intention, is like all human acts finite, and hence it follows that many celebrations are of more avail than one which would not be the case were each infinite. 429. (*f*) *Of the acceptableness of the sacrifice.*—While it is true that the Sacrifice of the Altar is acceptable because of the work done (*ex opere operato*),

[1] All great Anglican theologians of the Caroline days acknowledge that on the sacrifice there is no difference between the Church of England and the Church of Rome in doctrine.

and not because of the worthiness of the Priest offering, nor of the person obtaining the sacrifice to be offered, nor of the object for which it is offered, yet it is also true that, like all other good acts, when viewed from the human side, it gains value from the holiness of the actor, and the sacrifices of a good Priest will often obtain that which would be refused to the sacrifices of the evil. 430. (*g*) *The Priest alone properly offers.*—In the Sacrifice of the Altar it is the Priest alone who properly offers sacrifice, and in whatever may lie the essence of that act of sacrifice it is certainly completed by his communion, the people can only assist and unite their intention with his. (*h*) "*Non-communicating attendance*" *so-called.*—There can, therefore, be no reason for requiring a communion of the people or of others besides the Priest at every celebration, desirable as such communion is. 431. (*i*) *Private Masses.*—Hence, also, celebrations of the Holy Eucharist at which none receive but the Priest alone are not to be condemned, since in them all that Christ commanded is fulfilled, viz: true consecration and true communion: for it is evident that the number of communicants is no part of the divine law, since the communion is chiefly with Christ, who feeds us in these holy mysteries. 432. (*k*) *Solitary Masses.*—And while indeed, by the canon law and universal custom, no Priest can celebrate alone, that is to say, without one person at least present to answer him, this is only on canonical grounds of fitness and reverence, and not upon doctrinal grounds, for on such there can be no just objection to solitary celebrations of this Sacrament in which all things necessary for its validity are performed. 433. (*l*) *Whether Sacrifice of the Altar "absolute" or "relative."*—Some few late Roman theologians have taught that the Sacrifice of the Altar is an "ABSOLUTE" SACRIFICE and not only "relative" to that

made upon the cross, and "commemorative" of it, but such an opinion has no backing in antiquity, nor was it ever taught by any of the scholastics. 434. (*m*) *Whether destruction necessary to idea of sacrifice.*—It is disputed in the schools as to whether the destruction of the Victim is necessary to a true and proper sacrifice or whether merely the offering of the slain Victim, but as all acknowledge that by virtue of the consecration, the body and blood are present as separated by death, the Holy Eucharist fully satisfies either definition. 435. (*n*) *Not dead but living Christ who is offered.*—The reader must be warned that while it is true that for the more vivid setting forth of his death and sacrifice our Blessed Lord willed that his Sacred Body and Blood should be present under divers forms as separated in death, yet it is not dead Christ that is present in the holy mysteries, but that under each form by concomitance whole Christ, body and soul, is present together with his divinity.

REFERENCES.

Orth: Conf: Pt: I., Q. 107.
Conf: Dos: D. 15.
Rus: Cat: Pt. I., pp. 91, 93.
Guettée, p. 439.
Mac: Tom: II., §§ 219, 220.
St. Thos: III., Q. lxxxiii.
Estius, IV. D. xii., 11 et seq.
Bel: Tom: III. C. III., Lib. V., VI.
Fer: Art: *Missa.*

5.—THE HOLY COMMUNION.

436. (*a*) *Definition of the benefits of a good Communion.*—The Holy Eucharist has not only an outward sign, viz: the bread and wine; and an inward part, viz: the Body and Blood of Christ; but it has a third part, viz: the benefits which are bestowed upon the soul by its worthy reception. These are called the VIRTUS SACRAMENTI. 437. (*j*) The benefits which are attained by a good communion are the strengthening and refreshing of our souls by the body and blood of Christ, the increase of sanctifying grace, the pledge of glory, the forgiveness of venial sin, preservation from sin in the time to come, and to the body the principle of a glorious resurrection. 438. (*ij*) *Forgiveness of sin sometimes given.*—Besides these, a good communion may accidentally give remission of mortal sin. An example of this would be when a communion is made by a person who, after self-examination, is not conscious of any mortal sin by which he has forfeited grace, and so comes with a good conscience and true penitent heart for all his past sins, in such a case the Holy Sacrament would give the justifying grace if it were needed for a good communion, but give it only accidentally. We say accidentally, for while it is true that the receiving of the Holy Communion does give remission of sins, even mortal, under certain circumstances, it is also true that such is not the object of its institution, which is to keep up life, to give or increase the second, not to bestow the first, grace. 439. (*b*) *Of Communion in one kind.*—By the doctrine of concomitance WHOLE CHRIST (*i. e.*, body, soul and divinity) is received under each kind, and yet many theologians attribute a special, although not a necessary, grace to the Sacred Chalice. Under special circumstances, from the earliest days, the

Holy Sacrament has been administered only in ONE KIND, sometimes the one and sometimes the other. 440. (*c*) *Of a worthy Communion.*—By a worthy reception of the Holy Communion is meant one made by a person in a state of grace.[1] The amount of spiritual fruit and refreshment derived from a communion will depend upon the preparation made by the soul. 441. (*d*) *Of the reception of the wicked.*—The wicked receive with their hands and into their bodies the Body of Christ, which is given them by the Priest, but yet they are thereby in no sense partakers of Christ. They press with their teeth the *Sacramentum*, the *res Sacramenti* the while remaining under the Sacred Species, but their souls receive neither the *res* nor the *virtus Sacramenti*, but rather they eat and drink damnation to themselves, their bodies for the time becoming the unfit dwelling places of the Sacred Species. 442. (*e*) *Of the endurance of the presence after reception.*—Theologians teach that the substantial presence of the *res Sacramenti* endures until the species have ceased to exist by the process of digestion. 443. (*f*) *Of preparation for Communion.*—The preparation for Holy Communion must be of the body as well as of the soul, that is to say, the NATURAL FAST, by which is meant a fast from midnight, must be observed before reception, such fast is broken by the smallest amount of either liquid or solid food, so that a Priest who is to celebrate twice upon the same day cannot take the ablutions at his first service. 444. (*g*) *Of the bodily fruits of Communion.*—As the worthy reception of the Holy Communion often brings

[1] Faith, therefore, and charity towards our neighbour are not sufficient for a good communion, there must be also self-examination resulting in repentance with full purpose of amendment, if there is sin on the soul requiring pardon.

with it health of body, so unworthy communion often brings sickness and death. 445. (*h*) *Of frequent Communion.*—The Holy Communion must be received at least once in each year. Although the practice of many centuries has been to the contrary, yet most theologians to-day urge frequent Communion. 446. (*i*) *Of spiritual Communion.*—By a SPIRITUAL COMMUNION is meant an act of desire made to God by a person when unable to receive orally, that God would supply the lack of the Sacrament. This may be done in union with the communion of the Priest in time of service, or else at any time in the presence of the Blessed Sacrament, or at any time and in any place. Such spiritual communion must be made by a person *in extremis* and unable to receive orally the Viaticum. 447. (*k*) *Of the viaticum.*—The Holy Communion, when given to persons *in extremis*, is called the VIATICUM, the food for the way.

REFERENCES.

Orth: Conf: Pt: I., Q. 107.
Conf: Dos: D. 15, 17.
Rus: Cat: Pt: I., p. 92.
Guettée, p. 149.
Mac: Tom: II., § 217.
St. Jno: D., Lib. IV., xiii. (1151).
St. Thos: III., Q. lxxx.
Estius, IV. D. ix., xii., 5 et seq.
Bel: Tom: III. C. III., Lib: IV., cap: xvii. et seq.
Wilberforce, on the *Holy Eucharist.*

V^iv.—OF PENANCE.

1.—DEFINITION.

448. Penance is a Sacrament of the New Law ordained by Christ himself when he said, "Whosesoever sins ye remit they are remitted unto them," etc., for the restoration to the soul of grace lost by post-baptismal sin.

449. (*a*) *The inward grace.*—The inward grace is the forgiveness of sin and restoration to God's favour.

450. (*b*) *The form.*—Most theologians agree that no particular form of absolution is essential, but that it may be either PRECATORY or INDICATIVE; many Western theologians have held that the essential form was "I absolve thee," etc. (*Vide* Morinus *De Pœnitentia.*)

451. (*c*) *The minister.*—The Minister of this Sacrament is a Priest or a Bishop.

452. (*d*) *The matter.*—What is the matter of the Sacrament is a point greatly disputed and upon which even now there is no consensus of opinion among theologians; some holding that it is the absolution together with the laying on of the Priest's hand, either physically or at least morally; others that it is the sin confessed; others more vaguely that it is the whole action. These are, broadly speaking, the main opinions, though each theologian has some special view of his own—Thomists and Scotists being on opposite sides. 453. *Why called penance.*—This Sacrament is called "PENANCE" or "REPENTANCE," so as best to set forth its nature.

2.—DEFINITION OF REPENTANCE.

454. Repentance (which is in the Greek METANOIA) means a change of life, the result of a change of heart,

having always the idea of the external setting forth in action of the internal change in feeling. 455. Repentance is considered by theologians to consist of three parts: (*a*) CONTRITION; (*b*) CONFESSION; (*c*) SATISFACTION.

456. (*a*) *Contrition.*—By CONTRITION, is meant a sorrow of heart because of sin committed against God with a purpose of not sinning again. (*j*) *Attrition.*—This contrition may be so imperfect as to arise only from a fear of punishment and it is then usually styled ATTRITION. (*ij*) *Ardor caritatis.*—If contrition be perfect, arising only from the pure love of God, it is then called the ARDOR CARITATIS, and this last (so Western theologians teach) instantly restores the soul to God's favour, so that should persons having such contrition resort to the tribunal, they would go there already justified and cleansed without the sacrament.

457. (*b*) *Confession.*—CONFESSION is the humble acknowledgment to Almighty God of one's sin, and in the Sacrament of Penance such acknowledgment must be made in the hearing of a Priest. Such confession must include all mortal sins not already confessed and forgiven in the tribunal of penitence.

458. (*c*) *Satisfaction.*—SATISFACTION is the effort on the part of the sinner to do all he can to undo his past sin. In the sacrament part of this satisfaction will be the prayers, alms, fastings or what not prescribed by the confessor to his penitent for his PENANCE.

3.—OF ABSOLUTION AND OF DECLARATIONS OF ABSOLUTION.

459.—The pronouncing of absolution must be carefully distinguished from the prayers and blessings called "ABSOLUTIONS" in the public services of the Church. These are in no sense sacramental, nor any exercise of

the power of the keys. When the Priest pronounces absolution he does not declare what has already taken place, but as a judge he pronounces a sentence which carries with it acquittal and restoration to favour; so that the Priest does not say "I pronounce thee to be absolved of all thy sins," but he says "I absolve thee," etc.[1]

4.—THE RESULTS OF ABSOLUTION.

460. Penance is called by the fathers "a second plank after shipwreck," and takes away the guilt of all sin, and also the eternal punishment; moreover, by it all lost merits (which are lost by mortal sin) are restored, but the penance due to sin still remains—(this by Western theologians is called "*the temporal punishment*," but by the Easterns "*the works of penitence*") and must be paid either in this world or in the world to come.

5.—SIN OF TWO KINDS.

461. Sin is of two kinds, MORTAL or DEADLY and VENIAL. 462. (*a*) *Of mortal sin.*—By MORTAL SIN is intended such a sin as kills the soul, that is, deprives it of all supernatural life, and, therefore, deprives it of the right to heaven and everlasting life. Mortal sin is described as an act gravely displeasing to Almighty God in a great matter and committed with full consent of the will; any one such sin deserves hell. 463. (*b*) *Of venial sin.*—VENIAL SINS are all other sins which do not fall under the above description. Venial sin weakens the soul, makes it apt to fall into mortal sin, takes away spiritual vision, etc., etc., but does not deserve eternal damnation. By persisting in venial sin we provoke God

[1] See answer of the Savoy Divines on this point to the Puritans. Cardwell's *Conferences*.

to withdraw his presence from us and so suffer us to fall into mortal sin.

6.—WHETHER THIS SACRAMENT NECESSARY FOR REMISSION OF MORTAL SIN.

464.—While all theologians are now agreed upon the practical necessity of the Sacrament of Penance for the remission of post-baptismal mortal sin, yet the matter was by no means one on which they agreed even so late as the time of the Master of the Sentences.[1] To the present day by the Law of the Latin Church, those who come to confirmation while advised to be shriven, yet it suffices that they "be contrite at the heart," and a Priest who has committed mortal sin may say Mass if there be a paucity of Priests and he cannot get to make his confession first.

7.—CONFESSION MUST BE FULL.

465. A confession should be full and free, and no worldly consideration should prevent its being so, but Western Casuists agree that if the fear of discovery or the sense of shame be too great an imperfect confession may be valid; but this opinion is to be followed with the greatest caution. 466. *The seal of confession.*—All sins and their circumstances are under THE SEAL (SUB SIGILLO) and cannot be revealed under any circumstances without the express consent of the penitent.

8.—THE PRIEST MUST HAVE JURISDICTION.

467. Ordinarily a Priest, in order to absolve validly, must have JURISDICTION over the penitent, but such is

[1] *Vide* Council of Chalons, A. D. 813. Canon 33.

not the case *in articulo mortis*, when even a deposed or irregular Priest may validly give absolution.

9.—OF INDULGENCES.

468. By an INDULGENCE was originally meant a commutation or shortening or other lightening of the canonical penance assigned for a sin. But in the West there became attached the idea that such modification could extend to the temporal punishment due to sin in the life to come; among Roman theologians there are differences of opinion whether such indulgences are of absolute or only of precative force to accomplish what is promised. While it is true that all now agree that specified numbers of days or years do not mean such periods in Purgatory, yet the PLENARY INDULGENCE (INDULGENCIA PLENARIA) is a great source of difficulty.

REFERENCES.

Orth: Conf: Pt: I., QQ. 112, 113, 114.
Conf: Dos: D. 15.
Rus: Cat: Pt: I., p. 94.
Guettée, pp. 151, 198.
Mac: Tom: II., §§ 221–227.
Rit: Orient: p. 100.
St. Thos: III., QQ. lxxxiv.; Sup: III., Q. xxiv.
Estius, IV. D., xiv.–xxii.
Bel: Tom: III. C. IV., Lib: I., II., III., IV.
Fer: Art: *Absolvere, Attritio, Penitentiæ Sacramentum.*

(*Sins Mortal and Venial.*)

Orth: Conf: Pt: III., QQ. 18, 19, 21, 22, 23, 43.
St. Thos: 1st. II., Q. lxxii.
Fer: Art: *Peccatum.*

V^{v}.—OF HOLY ORDERS.

I.—DEFINITION.

469. Holy Order is a Sacrament of the New Law, ordained by our Saviour Christ himself, for the continuance of his priesthood, endowed with supernatural powers and graces, until the end of the world. On this sacrament in every particular there has been great difference of opinion among theologians; I can, therefore, but give the prevailing view first and then make some remarks upon those which differ from it.

470. (*a*) *The outward sign.*—The outward part of this sacrament is the laying on of the Bishop's hands with a sufficient intention and with a sufficient form of words. This and this only is of the essence of the sacrament; all other ceremonies, like those in baptism beside the pouring on of the water, are but ritual. This opinion is universal to-day and binding on the Roman Church since the reception of the Abyssinian Orders as valid. In the Scholastic times the matter was much disputed. The Council of Trent made no decree upon the point, but the Catechism set forth in accordance with the suggestion of that Council, makes the handing of the chalice, etc., with the words "*accipe potestatem*," etc., (called the PORRECTION OF THE HOLY VESSELS) the outward part of the Sacrament for the Priesthood. For some centuries this was the prevalent view in the West, but Morinus, in his famous book on Holy Order, has had a mighty effect on the mind of the Latin Church in an opposite direction.

471. (*b*) *The form.*—With regard to the form also much controversy has arisen. All now agree that any

form is sufficient which, when taken in connexion with what precedes and follows, sets forth the order to which it is intended to raise the person. By many theologians in the West it was at one time held that the words "Receive the Holy Ghost" were essential. This view has also been given up since Morinus's work has been known, for were this the case there would have been no valid orders for many of the first centuries and consequently no valid orders to-day at all.

472. (*c*) *The minister.*—The Minister of this Sacrament is the Bishop alone.

473. (*d*) *The inward grace.*—All agree that the inward part is the gift of the Holy Ghost for the priesthood, conferring power to perform the work of the order to which the person is ordained and grace to live worthy of so holy a calling.

2.—WHETHER THE DIACONATE A SACRAMENT.

474. Theologians are not at one as to whether the Diaconate is a sacrament or no; nor as to whether the Episcopate is a sacrament separate from the Presbyterate.

3.—THE CHARACTER CONFERRED.

475. Holy Order confers CHARACTER, and therefore, though a man once having received Holy Orders may be DEPOSED or DEGRADED yet he remains still in the same order and seized of the same spiritual powers, although the right of execution has been taken from him. 476. *Deposed Priest can absolve.*—All faculties are restored *in articulo mortis*, so that a deposed Priest can validly give absolution to a dying person.

4—OF THE CEREMONIES OF ORDINATION.

477. By the ancient canon law and present use the Bishop alone lays his hands upon the person to be ordered deacon; the Bishop and the assistant Presbyters upon the head of him to be ordained Priest; and three Bishops lay their hands upon the person to be consecrated Bishop. 478. While this last is in accordance with the canon law, all agree that one Bishop is sufficient to make the act valid.

5.—OF THE ASSISTING PRELATES AT THE CONSECRATION OF A BISHOP.

479. Theologians dispute as to the position of the other Bishops who lay on their hands with the principal consecrator. Some affirm that they are co-consecrators, and that should one or two fail, either in intention or otherwise, the third would supply the loss; this, however, is not the commonly received opinion to-day, at least in the West, but that they are mere witnesses, and so assist the principal consecrator.[1] Where the sacramental form is said by each of the Bishops together with the principal consecrator it would seem to be certain that if two did nothing, the sacrament would be validly administered by the third;[2] such would certainly be the case if several persons were to simultaneously baptize or absolve a man.

[1] We say 'to-day,' for no less an authority than Martene says: "It may be asked whether all the Bishops present are co-operators or only witnesses of the consecration. It must, however, be asserted without any kind of doubt that they are not only witnesses but also co-operators." (*De Ant: Rit:* Lib: I., cap. viii., Art: x., sec. xvi.) Co-ordinatores is the expression used by Morinus in translation of the Greek offices (*De Ordin: Sac.*).

[2] This was the case in the consecration of Abp: Parker.

6.—OF THE MARRIAGE OF THE CLERGY.

480. By the law of the whole ancient Church the reception of Holy Orders precludes the possibility of the reception of Holy Matrimony afterwards. 481. By the law of the East Holy Matrimony does not prevent the reception of Holy Order and after ordination the Priest may continue to live with his wife as a husband. This, for many centuries, has been forbidden to a Bishop. By Western law a married man could never be ordained unless his wife took the vow of religion and so allowed him, without breach of his marriage vow, to live a life of chastity. 482. By the opinion of Roman casuists the prohibition of marriage, even after the reception of Holy Order, is only of ecclesiastical institution, and they affirm that by divine law Holy Order is not an *impedimentum dirimens* of Holy Matrimony (*Vide* Salmanticences *in loc*).

7.—OF THE CLERICAL AND LAY ORDER.

483. The clergy are often spoken of together as the clerical order (ORDO CLERICALIS) in distinction to the lay order (ORDO LAICALIS). (Schouppe *Elementa:* II., 311, § 20.)

8.—OF MINOR ORDERS.

484. The MINOR ORDERS are not Sacraments, nor is the character which they bestow a sacramental character.

9.—OF ORDINATIONS PER SALTUM.

485. On the question of validity of ORDINATIONS PER SALTUM, *i. e.*, of ordaining a person to a higher order who has not received the lower first, there has been difference of opinion, some theologians denying the validity of such ordination, but since the Episcopate is but the fullness of

the priesthood it must include the priesthood in itself and therefore most theologians affirm that ordination *per saltum* is valid.

REFERENCES.

Orth: Conf: Pt: I., QQ. 108–111.
Conf: Dos: D. 15.
Rus: Cat: Pt: I., p. 95.
Guettée, pp. 158, 222.
Mac: Tom: II., §§ 238–241.
Rit: Orient: p. 116.
St. Thos: Sup: III., QQ. xxxiv.–xl.
Estius, IV. D. xxiv., xxv.
Bel: Tom: III. C. V., Lib: II.
Fer: Art: *Ordo.*

(*Marriage of the Clergy.*)

Guettée, p. 220.
Rit: Orient: Under Marriage in different places.
Estius, IV. D. xxxvii.
Bel: Tom: II. C. II., Lib: I., cap. xviii. and seq.
Fer: Art: *Celibatus, Impedimenta*, Art: 2, 1–7.

V^vi.—OF HOLY MATRIMONY.

1.—INSTITUTION.

486. Holy Matrimony was instituted by God in Eden, but was elevated and made a Sacrament of the New Law by our Blessed Lord, when he made it a type of his own mystic union with his bride, the Church. Until the Gospel days, therefore, there was but NATURAL MARRIAGE (MATRIMONIUM NATURALE) and such still exists between persons both of whom are unbaptized. This natural marriage is indissoluble except in the case of the conversion of one of the parties, when the party "is not bound in such a case," but can marry another.

2.—DEFINITION.

487. Holy Matrimony as a Sacrament is the union of a baptized man and a baptized woman, with the expressed intention on the part of each to live together as man and wife till death them do part.

488. (*a*) *The outward part.*—The outward part of this sacrament is some sign of the consent given, either the joining of hands or the giving of the ring, or the words themselves of the contract.

489. (*b*) *The inward grace.*—The inward grace is the divine assistance to live virtuously, to procreate and bring up children in the fear of God (if it be his will), and mutually to love and care for one another.

3.—MARRIAGE INDISSOLUBLE.

490. Marriage is indissoluble, and therefore while a ceremony of marriage may be shewn to be null and thus

there never to have been any marriage at all; and while divorces may be granted from bed and board (DIVORTIUM A MENSA ET THORO), an ABSOLUTE DIVORCE (DIVORTIUM A VINCULO) is an utter impossibility. 491. *The theory of the "innocent party."*—Some theologians have held that in case of adultery the innocent party could leave the guilty and marry another without sin, and such is the present discipline of the Eastern Church, but such does not appear to have been the early understanding of the matter, nor has such a custom been tolerated in the West for long centuries, and the few cases on record were evidently exceptional.

4.—IMPEDIMENTS DIRIMENT AND IMPEDITIVE.

492. Impediments to marriage are of two kinds the impeding impediments (IMPEDIMENTUM IMPEDIENS) and the diriment impediments (IMPEDIMENTUM DIRIMENS). The existence of the former renders the marriage unlawful, but does not hinder its being valid. The existence of the second renders all marriage absolutely null and void. 493. (*a*) *The Church has power to make and annul impediments.*—It does not come within the scope of this book to consider the different impediments, which are matters of canon law and casuistry, but here it must be said that the Church has power to make diriment impediments and that these impediments bind all baptized persons, whether they recognise the authority of the Church or not, rendering their marriages null and void, if contracted in violation of the Church's law. Those impediments which are of natural law, *e. g.*, the degrees of consanguinity within which marriage is forbidden by the law of nature, the Church cannot dispense, but all laws which are of her own making she can change, relax or

extend. (*b*) *The State has no power in the matter.*—The State can neither make nor do away with the impediments of matrimony established by natural or ecclesiastical law. 494. (*c*) *The degrees in Leviticus do not bind Christians of their own force.*—Some few theologians have questioned whether the degrees in Leviticus were of ceremonial or moral obligation, but the universal opinion to-day is that they are part of the ceremonial law which has been done away in Christ. It is true that they have been re-enacted with additions, *e. g.*, a woman cannot marry her sister's widower, but although these are divine degrees (being contained in the Divine Scriptures) yet they are only of ecclesiastical institution and can, therefore, be dispensed. 495. (*d*) *What a dispensation is.*—The DISPENSATION of an impediment is not a license to do that which is wrong, but is the withdrawal of the law under certain circumstances, thus giving the permission to do that which in itself is indifferent and only becomes wrong because it is prohibited by one having authority to make such prohibition.

496. (*e*) *Baptism of both parties necessary to marriage.*—The cohabitation of a baptized person with one unbaptized (unless the necessary dispensation has been obtained) is never matrimony, not even natural matrimony, but mere concubinage, and so far as the law of God is concerned both parties are free to marry any other they please.

5.—MATRIMONIUM RATUM AND CONSUMMATUM.

497. A marriage is said to be RATUM after the consent has been given; CONSUMMATUM when coition has followed.

6.—THE ESSENCE AND MINISTER OF THIS SACRAMENT.

498. When we come to the question of what is the essence of marriage and who is the minister of marriage there is a difference of opinion. All Western theologians teach that the essence of marriage is the consent of the parties contracting, and that they are the ministers of the sacrament, while the Priest is only present as a witness and to bestow his blessing, and that between two baptized persons there is always the sacrament whether the ceremony be performed by a Priest or no.[1] 499. But there are some theologians who have taught that the Priest is the only minister of this Sacrament and that without his blessing there can be but matrimonium naturale. Such an opinion, however, is not tenable, nor is it now, nor has it ever been, the doctrine of the Church, as is evident from the fact that the Church does not marry over again her converts because of any lack of a Priest at the solemnization of their marriage. Moreover, it must be remembered, that *matrimonium naturale* is impossible between Christians.

REFERENCES.

Orth: Conf: Pt: I., Q. 116.
Conf: Dos: D. 15.
Rus: Cat: Pt: I., p. 96.
Guettée, pp. 162, 230.
Mac: Tom: II., §§ 233–237.
Rit: Orient: p. 150.

[1] Of course, it will be understood that this is not true of countries where the diciplinary decrees of the Council of Trent are promulgated, for in such places all marriage contracts not made before the Priest of the parish to which the parties belong are null and void; but this is simply because in such places the Church has created one more diriment impediment.

St. Thos: Sup: III., QQ. xli.–xlix., lxiii.–lxviii.
Estius, IV. D. xxvi.–xlii.
Bel: Tom: III. C. V., Lib: III.
Fer: Art: *Divortium, Matrimonium.*

(*Impediments.*)

St. Thos: Sup: III., QQ. l.–lxii.
Estius, IV. D. xxxix.–xlii.
Bel: Tom: III. C. V., Lib: III., cap: xviii. et seq.
Fer: Art: *Affinitas, Impedimenta.*

V^vii.—OF EXTREME UNCTION.

I.—DEFINITION AND INSTITUTION.

500. Extreme Unction is a Sacrament of the New Law. Theologians are divided in opinion as to whether instituted by Christ himself when he gave his disciples power to anoint with oil them that were sick, or by the Apostles acting under the instructions given them by the Lord. While, therefore, it is disputed whether the outward sign (viz: oil) was ordained of God, that is to say, immediately, it certainly is ordained by him through his holy Apostles in the Holy Scripture, viz: in the Epistle of St. James.

501. (*a*) *The outward part.*—The Eastern and Western Church disagree in practice with respect to the blessing of the oil, which is the outward part of the Sacrament, the former directing that it shall be blessed by seven Priests, but allowing one to be sufficient in case of emergency; the latter making the Bishop the ordinary consecrator of the oil of unction. 502. There have been theologians, few in number and whose opinion has not been approved, who have taught that the blessing of the oil was no necessary part of the sacrament. Such a view would hardly seem consistent with the fact as stated by many historians (while others dissent) that in the early ages even laymen administered this sacrament, carrying home with them the holy oil.

503. (*b*) *The inward grace.*—The inward grace of this Sacrament is restoration to bodily health, if it be the will of God; pardon of sin; and strength to be patient under suffering, and, if it so hap, in the hour of death.

2.—WHO CAN RECEIVE THIS SACRAMENT.

504. Extreme unction may be administered to any person in dangerous illness, and even when in a state of unconsciousness, provided there is moral evidence of a desire to receive the last Sacraments. The adjective extreme is prefixed to the name of this Sacrament to shew that it is the last of the unctions.

3.—NOT NECESSARY TO SALVATION.

505. Extreme unction conveys no grace necessary to salvation, a fact which may, perhaps, explain the rare mention of it in the earliest times.

REFERENCES.

Orth: Conf: Pt: I., QQ. 117, 118, 119.
Conf: Dos: D. 15.
Rus: Cat: Pt: I., p. 97.
Guettée, p. 168.
Mac: Tom: II., §§ 229–232.
Rit: Orient: p. 184.
St. Thos: III., QQ. xxix.–xxxiii.
Bel: Tom: III. C. V., Lib: I.
Fer: Art: *Extrema Unctio.*
Dom Chardon. *Histoire des Sacrements.* Tom: IV.
(This work may well be consulted also on the other Sacraments.)

BOOK IV.

OF THE LAST THINGS.

BOOK IV.

OF THE LAST THINGS,

OR OF THE ATTAINING AND OF THE LOSS OF ONE'S TRUE END.

I.—OF DISEMBODIED SOULS AND OF THE PARTICULAR JUDGMENT.

506. At the hour that the soul is parted from the body it is judged by the PARTICULAR or INDIVIDUAL JUDGMENT. Nothing can reverse the judgment then given, but it endures forever, and this judgment is salvation or condemnation, according as the soul which is judged is in a state of grace or no. If the soul has any supernatural grace, even though it be ever so little, if there is but a spark of the divine life left, that soul will be saved; if the life of Christ has been wholly lost, then the soul is irretrievably lost. 507. The opportunities of obtaining grace and of meriting in the sight of God are closed with death, and as the soul is at that dread hour, so it is in the judgment. At the hour of death, therefore, every soul passes into an endless and unchangeable state, the state either of salvation or of damnation.

I.—OF PERFECT SOULS AT THE HOUR OF DEATH.

508. Now, it is manifest that at that judgment some will be clear of all fault, to wit, those who have in this

life had the time for true penance and have so judged themselves that they shall not be judged of the Lord; and also those who have had no opportunity of sinning after they have received the new birth unto righteousness; all these will pass from the judgment to glory, *i. e.*, to heaven to "be with Christ," who sitteth at the right hand of God. 509. The Saints, therefore, and all such as die after baptism without the commission of sin, go directly to Paradise and enjoy the "Beatific Vision of the Blessed Trinity."

2.—OF SOULS IMPERFECT AT THE HOUR OF DEATH AND PRAYERS FOR THEM.

510. Thus far there is absolute unanimity of belief, but when we come to consider the case of those souls, who, at the particular judgment, are declared saved, but have not yet done penance for their sins, there is a difference in the tradition between the Eastern and the Western Churches. We shall first set forth those points on which they agree and then their differences. 511. All agree that these souls are in pain, that they are helped by the prayers of the Church and especially by the Sacrifice of the Altar, and that out of charity we should pray for their deliverance from their torments and for their speedy admission to rest and light, so that all pray, "Grant them, O Lord, eternal rest, and may light eternal rest upon them," and "Have mercy upon the souls of the faithful departed." 512. All agree further that these souls are detained in that place which is described by St. Paul and St. John as being "under the earth." All agree that these souls will eventually be admitted to glory. 513. (*a*) *The Western View or Purgatory.*—While, therefore, there is substantial agreement upon all points touching

practice, yet there is a divergence, at first sight very wide, when we come to name this place, for in the West we call it PURGATORY, and hold that no lost soul enters therein, but that there venial sins are cleansed, and that the temporal punishment due for moral sins after the guilt and eternal punishment have been remitted is endured there; and most Western theologians teach that the ministers of the loving pains are the holy angels. 514. (*b*) *The Eastern View.*—The Easterns affirm, on the contrary, that there are but two places, heaven and hell, and that the souls of the imperfect are in hell, the place of the damned, tormented by the devils until the time of their liberation. 515. (*c*) *Attempt at reconciling these views.*—This certainly seems a radical difference, but, perhaps, it will not be thought so great if it be considered that many of our Western theologians (including St. Thomas) have inclined to the opinion that the fire of Purgatory is the same as the fire of hell, and, therefore, Purgatory would really be little different from a hell with temporary punishments. Whether Purgatory is, properly speaking, a third *place*, or only a *state* of certain souls in hell, one thing is clear, that the results are the same, both doctrinally and practically, call the place by whichever name one pleases; only it must always be remembered that this state, by our Western doctrine, is one of comparative happiness and peace, and, moreover, as described by our poets and mystics, has its arches ringing with the praises of God, every soul entirely and joyfully subject to the Divine will, every soul in certainty of bliss and glory, and the very ministers of the healing pains, those who give the many or few stripes and receive the uttermost mite, are the bright and loving angels, who ever see God's face—surely all this is in marked contrast to the place as pictured by the Eastern Church, with its shouts and

blasphemy of the damned, with the companionship of all that is most hateful and with foul devils wreaking upon the souls their direful spite. In any case, however, the pleading of these souls is enough to move the charity of the living as they cry to us, making, as we can well imagine, their own the words of righteous Job—"Have pity upon me, O ye my friends; for the hand of God hath touched me." 516. *The Church Expectant.*—This portion of the Church is styled the CHURCH EXPECTANT, in distinction to the CHURCH TRIUMPHANT, the glorified souls in heaven and to us, the poor distracted CHURCH MILITANT here in earth.

REFERENCES.

Orth: Conf: Pt: I., QQ. 61, 64, 65, 66.
Conf: Dos: D. 18.
Rus: Cat: Pt: I., p. 98.
Guettée, pp. 47, 241.
Mac: Tom: II., §§ 248–251, 258, 259.
St. Thos: Sup: III., QQ. lxix.–lxxi. [Appendix on Purgatory.]
Estius, IV. D. xxi., xlv.
Bel: Tom: II. C. III., Lib: i., II.
Fer: Art: *Anima, Purgatorium.*
St. Catharine of Genoa, *On Purgatory.*

POSTSCRIPTUM ON THE EASTERN DOCTRINE OF THE "TELONIES."

517. A doctrine, coming from early days, is still held in the East by many, viz: that the soul as it leaves the body passes through a series of examinations, one after the other, higher and higher, these are called TELONIES (TELONIA), and if the soul is allowed to pass the first, it goes on to the next and so on; if all are passed it enters heaven, but if it fails to pass any one it is sent to hell, where it stays till it is delivered. This, however, it will be seen, is only an Eastern and poetic way of describing what we understand by the particular judgment.

II.—OF THE SAINTS, THEIR CULTUS AND INVOCATION.

I.—STATEMENT.

518. (*a*) *Cultus of the Saints.*—The Saints reigning with Christ in heaven and perfect before his face are worthy of the reverence and veneration of the faithful. While this is so, yet it is also true that sacrifice can be offered to God alone and that churches and altars can be dedicated to God alone. 519. The sacrifice of the Holy Eucharist is said to be offered "in honour of the Saints" only in an accommodated sense, and whatever the true meaning of the words may be (about which there is much dispute), one thing is certain, it is not that the sacrifice is offered to the Saints, since the receiving of sacrifice is the prerogative of God alone. 520. When churches or altars are said to be 'dedicated to' certain Saints it must be understood as meaning that they are dedicated to God 'under the invocation of' such and such a Saint.

521. (*b*) *Invocation of Saints.*—The principal cultus of the Saints, besides the following of their virtuous and godly living, the observance of days in their remembrance, and internal and outward regard for their shrines, is INVOCATION. Prayer, with trust in the absolute power of the person prayed to (*i. e.*, *religious prayer*), is proper to God alone; but prayer with hope is well directed to all rational creatures, whether men or angels, whether in the body or out of the body, whether superior or inferior. 522. In the cultus of the Saints there are three kinds of

prayer: (*j*) Prayer to God for the Saints; (*ij*) Prayer to God with the Saints; (*iij*) Asking the Saints to pray to God for us. (*j*) *Prayer for the Saints.*—We may, as many of the ancients did, pray for the Saints, not indeed for their deliverance nor for the assuagement of their pain, nor for their admission to heaven, all of which would be useless and even somewhat blasphemous, but for the increase of their glory both in heaven and on the earth. (*ij*) *Prayer with the Saints.*—We may pray with the Saints (called by some COMPRECATION), taking it for granted that they are praying for these purposes and uniting ourselves to their petitions. (*iij*) *Prayer to the Saints.*—We may ask the Saints (usually called INVOCATION OF SAINTS) to obtain for us certain favours from God. Whenever we ask a Saint directly to bestow upon us any gift we mean that such gift should be obtained from God by intercession. 523. No practice of the Church tends more to exclude idolatry in any form than this, since addressing a single "ora pro nobis" to any Saint excludes the possibility of such Saint being God, as to pray is the work of the creature, to grant the prayer the work of the Creator. 524. The fact that the Church does not scruple to address the Blessed Mother of God as a creature and to say to her: "Pray for us sinners," etc., is the proof that MARIOLATRY (*i. e.*, Latria to Mary) is an impossibility in the Catholic Church. 525. That it is good and salutary to invoke the Saints reigning with Christ in heaven is the opinion of all theologians in all ages, some of the earliest inscriptions in the catacombs consisting of such invocations. 526. (*c*) *The Speculum Trinitatis.*—How the Saints hear the prayers which are addressed to them is a point not revealed, further than we are told that they are witnesses (Heb. xii., 1), but most theologians have held that their knowledge is from their enjoying what is

known as the SPECULUM TRINITATIS, the mirror of the Trinity, in which they see all things that God pleases them to know.

527. (*d*) *Of Reliques.*—In some way the holiness of the Saints abides even in their clothing and in their bones after death, *e. g.*, handkerchiefs from St. Paul and the bones of Elisha possessed miraculous power, the one to heal the sick and the other to raise the dead.

REFERENCES.

Orth: Conf: Pt: I., Q. 67; Pt: III., Q. 52.
Conf: Dos: D. 8.
Rus: Conf: Pt: I., p. 78.
Guettée, pp. 46, 76, 117, 317.
Mac: Tom: II., §§ 253, 254.
St. Jno: D., Lib: IV., xv.
St. Thos: Sup: III., Q. lxxii.
Estius, III. D. xxxvii., 8; IV. D. xlv., 9 et seq.
Bel: Tom: II. C. IV., Lib: I.
Fer: Art: *Anima, Veneratio Sanctorum.*

(*Of Reliques.*)

Mac: Tom: II., § 255.
St. Jno: D., Lib: IV., xv.
Bel: Tom: II. C. IV., Lib: II.
Fer: Art: *Veneratio Sanctorum* 51, et seq.

III.—OF HELL AND ENDLESS PUNISHMENT.

I.—DEFINITION.

528. Hell is that place prepared by God for the punishment of the Devil and his angels, and which will be also the endless abode of such human souls as at the hour of death are not in a state of grace. 529. (*a*) *Where hell is.*—Where hell may be is not revealed, but theologians have generally been of opinion, led by the intimations of Holy Scripture, that it is in the centre of the earth. 530. Hell is a *place*, not only a state, where the bodies as well as the souls of the damned will be tormented. 531. (*b*) *Pains of hell of two kinds, pœna damni and pœna sensus.*—The pains of hell are of two kinds: first, the pain of loss (PŒNA DAMNI), the realisation of the eternal loss of heaven and bliss, and second, the pain of sense (PŒNA SENSUS), the chiefest of which will be caused by the never-dying fire. 532. As the bodies of the damned are material, so, too, by the almost universal opinion of the Fathers and by that of all theologians, the fire of hell is material. 533. (*c*) *Souls of the lost now in hell.*—While the souls of the lost pass from the individual judgment to hell and are now there with the fallen angels, yet the Fathers speak as if after the day of judgment in some way hell was to be different and its pain more intense than now, and so much were they impressed with this idea that some speak of the present hell as if it were not really hell at all, but a state of comparative comfort. Theology has no answer to give to the question how material fire can give pain to an immaterial soul, but can only affirm that such is the revelation of God.

REFERENCES.

Orth: Conf: Pt: I., QQ. 63, 68.
Rus: Cat: Pt: I., p. 100.
Guettée, pp. 242, 244.
Mac: Tom: II., §§ 257, 268–271.
St. Thos: Sup: III., QQ. xcvii–xcix.
Estius, IV. D. xlvi., l.
Fer: Art: *Infernum.*
Dean Goulburn's *Everlasting Punishment.*
Dr. Pusey's *Sermon on Everlasting Punishment.*
Massillon's Sermon, *Le petit nombre des élus.*

IV.—OF THE GENERAL RESURRECTION AND OF THE LAST JUDGMENT.

I.—THE SECOND COMING.

534. (*a*) *It will be to judgment and therefore no millenium.*—The second coming of our Lord will be with great glory to judge both the quick and the dead. There will be no personal reign of Christ upon earth before the LAST JUDGMENT, it is to set that judgment that he will come. 535. The present time, the time of the Catholic Church is the MILLENIUM, and Christ is now reigning with his Saints in the first Resurrection. 536. At our Lord's first coming in humility there might be a mistake as to who he was. There will be no such possibility of error with regard to his second coming; as the lightning shineth from one part of the heavens to the other, so will his coming be. 537. (*b*) *When the Last Judgment will be.*—Most theologians agree in thinking that it will be at midnight. It will come suddenly at such a time as the world thinks not of. Nevertheless, to the faithful there will be signs of the coming of the end. Anti-Christ will shew himself more and more and will work lying wonders, so as if possible to deceive the very elect. The mystery of iniquity will prevail, men will deny that they were bought by the Lord, they will deny both the Father and the Son, they will set a man in the place of God, and the love of many shall wax cold. Then, too, Enoch and Elijah (who have not yet paid the debt of all mortals, but are hidden away by God), his two witnesses (Apoc. xi. 3.), shall return to earth and preach and be martyred, they shall rise again, and then cometh the end.

538. (*c*) *Our Lord in a special sense the Judge.*—Our Lord will come as judge, not that judgment does not also belong to the Father and also to the Holy Ghost, but the Father hath committed all judgment unto the Son, because he is the Son of Man. Wearing human nature he will come to judgment, the scars of his passion will still be seen upon his glorious body, and they that pierced him shall gaze on him whom they pierced. He will come with ten thousands of his Saints and holy angels, the vast court that reigns with him in glory, the archangel will blow the trumpet and the sign of the Son of Man shall be seen in the heavens. The judgment is set and the books shall be opened.

2.—THE GENERAL RESURRECTION.

539. (*a*) *Statement.*—At the sound of the trumpet and at the voice of the Son of Man all that sleep in the dust shall arise, the earth and the sea shall give up their dead. All shall stand before the throne, both great and small, both bad and good, for the resurrection shall be both of the just and of the unjust. 540. God will exact death of all, for all must die; however, then, the text should read, the meaning must be that those who are alive shall suddenly undergo some change corresponding to death before they are judged.[1] 541. Every man will rise in his own order; first shall rise the Saints, and afterwards the sinner. On twelve thrones will sit the Twelve Apostles judging the twelve tribes of Israel. Christian tradition has even placed the Blessed Virgin upon the Lord's right hand and St. John Baptist upon his left.

[1] So far all agree, although Chrysostom and some of the Greeks will not call this death, and resting on their reading of St. Paul, say that 'all shall not die.'

542. Nothing can exceed the terrors of that awful day. The wicked will call upon the trembling hills to fall upon them and hide them from the fierce anger of the Lamb. 543. (*b*) *With what bodies the dead will come.*—The just will rise with bodies made like unto the glorious body of the Lord. All will be perfect, the infant will rise as a full-grown man, and the decrepit old man as a man in full vigour and beauty. Their bodies will be possessed of agility, clarity, impassibility and subtilty. 544. By AGILITY is understood the power of passing at will from place to place without fatigue and without exertion. This involves the absence of ponderosity. 545. By CLARITY is meant a glory truly heavenly which will shine forth from the soul within and make luminous the glorified body. 546. By IMPASSIBILITY is meant the lack of capacity to feel suffering, so that fire will not burn, nor cold freeze, etc., etc. This includes also indestructibility. 547. By SUBTILTY is meant the power of passing through other bodies without breaking them, as our Lord entered this world from the womb of his mother and again from the womb of the grave, etc., etc. 548. The unjust will rise with earthly, ponderous bodies, fit for their resurrection to damnation.

549. If it be asked in what sense these bodies which rise are the same as those in which we died, we can only answer that we do not know exactly wherein lies identity, but that one thing is certain, that at the resurrection the body we each get we shall recognise as our own, and each one of us will be able to say to his body: "I know that thou art the flesh in which I died." By "spiritual body" must not be understood a spirit and not a body, but a body which has been mysteriously spiritualized; that is to say, made subject to the spirit.

3.—DIFFERENCE BETWEEN THE PARTICULAR AND GENERAL JUDGMENT.

550. The object of the PARTICULAR JUDGMENT is to determine the eternal state of each individual soul. The object of the GENERAL JUDGMENT is to shew forth before all creation the justice of God. 551. All that happens at that awful day will be a source of joy, both to the redeemed and to the angel host. Every wrong will be righted by the unerring justice of God. 552. The mediatorial throne has passed away and Christ is seated upon the throne of judgment; his passion and intercession no longer stand between the sinner and God. "Bring hither mine enemies who would not that I should reign over them, and slay them before my face," is the voice of the Sovereign Judge. They shall go away into everlasting punishment and the mouth of the pit shall be closed for ever and ever. 553. The earth shall be dissolved, the heavens shall be rolled together like a scroll, and there shall be a new heaven and a new earth wherein dwelleth righteousness, and we shall see the heavenly Jerusalem coming down out of heaven like a bride adorned for her husband. 554. And TIME shall be no more, but ETERNITY; for time is the measure of motion and carries with it the idea of sequence, but eternity is the measure of rest, an unending now in which there is no present, past nor future. 555. NOTE.—Several of the early Fathers taught that at the day of judgment all, including even the Blessed Virgin, would pass through a testing fire which would not affect the Saints but would burn up the wood, hay, stubble of the imperfect. Upon this point the Church has never ruled, but the opinion is held, even to-day, by a few, especially Eastern theologians, among whom it first had its source. The most that can be said is that it may be held without fear of heresy.

REFERENCES.

Orth: Conf: Pt: I., QQ. 58, 59, 60, 121–126.
Rus: Cat: Pt: I., pp. 71, 97.
Guettée, pp. 80, 238, 243.
Mac: Tom: II., §§ 261–268.
St Jno: D., Lib. I., xiii. (854); Lib. IV., xviii. (1190), xxvii.
St. Thos: Sup: III., QQ. lxxiii.–xci.
Estius, IV. D. xliii, xliv.–xlvii, xlviii.

V.—OF HEAVEN.

I.—DEFINITION.

556. (*a*) *Heaven now.*—By HEAVEN or PARADISE is meant the place where God dwells, and where Jesus sits at the right hand of the Father, where are Mary and the perfected Saints, and the Holy Angels. Such is the present heaven, the court of God. 557. (*b*) *Heaven after the Last Day.*—By heaven after the day of judgment is meant something different, for then the earth will be once again fitted up for the eternal habitation of the saved and there they shall live and enjoy the VISION OF GOD by the LIGHT OF GLORY given to the intellect; there they will have the companionship of the holy angels, and there the martyrs, and such others as shall deserve it, will receive their AUREOLES and shall reign for ever. 558. The chiefest glory of the saved will be the vision of God, the complete union of the soul with God, and in that divine vision, while indeed the soul will not see all that God sees, yet it will see all that God sees fit that it should see.

559. (*c*) *Bliss not perfectly consummated till the body and soul reunited.*—The Saints, moreover, having their bodies restored to them will joy in the joy of their bodies and thus their bliss after the day of judgment will be much greater than that they had before. 560. (*d*) *Recognition in heaven.*—By the opinion of most theologians there will be recognition in heaven, so that those lost from earth will be found in heaven. 561. (*e*) *Saved see torments of the lost.*—Most theologians teach that the saved will throughout eternity behold the torments of the lost, and that this will increase their thankfulness to God for their salvation; nor will such sufferings be to

them a source of pain or sorrow, but like God they will hate the thing which is evil, and will rejoice when they see the vengeance. 562. (*f*) *The place prepared.*—In heaven there will be many mansions, and these in proportion to the spiritual power of the saved. While all will enjoy the BEATIFIC VISION (ESSENTIAL BEATITUDE), some will have this vision clearer than others and that in accordance with the works done in the body, 'he that has gained ten talents shall have authority over ten cities.' This is called ACCIDENTAL BEATITUDE. 563. (*g*) *How the vision of God is perceived.*—The vision of God is perceived by the eyes of the soul, not by those of the body. Thomists teach that it is the intellect by which the blessed enjoy their ESSENTIAL HAPPINESS (BEATITUDO FORMALIS), and that by an act of the intellect they see God as he is and so find the satiety of bliss, which is man's perfect good. The Scotists place beatitude in the act of the will loving God with the love of a friend. Some moderns unite these two opinions in one. But however it may be, God of his mercy bring thee, dear reader, to that Vision of Glory!

REFERENCES.

Orth: Conf: Pt: I., QQ. 62, 125, 126.
Rus: Cat: Pt: I., p. 100.
Guettée, pp. 48, 244.
Mac: Tom: II., §§ 272–274.
St. Thos: Sup: III., QQ. xcii.–xcvi.
Estius, IV. D. xlix.
Fer: Art: *Beatificatio.*

Jesu, spes pœnitentibus,
Quam pius es petentibus!
Quam bonus te quærentibus!
Sed quid invenientibus!

APPENDICES.

The Decrees of the VII. Œcumenical Synods.
An Examination of the XXXIX. Articles.
The Saints in Heaven and the Souls Expectant.
On the Number of the Œcumenical Councils.
On the Use and Authority of the Fathers.

THE DOCTRINAL DECREES OF THE UNDISPUTED ŒCUMENICAL COUNCILS.

The Lambeth Conference of 1867, in the INTRODUCTION TO THE RESOLUTIONS, *decrees as follows:*

"*We, Bishops of Christ's Holy Catholic Church, ... do solemnly record our conviction that unity will be most effectually promoted by maintaining the faith in its purity and integrity—as taught in the Holy Scriptures, held by the primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils.*"

The Lower House of the General Convention of the Church in America, 1877, requested the House of Bishops "*to provide for the setting forth of an accurate and authentic version in the English language of the Creeds and other acts of the said undisputed General Councils concerning the faith, thus* [*i. e., by the Lambeth Conference of 1867*] *proclaimed as the Standards of Orthodox Belief for the whole Church.*"

The ENCYCLICAL LETTER *of the Lambeth Conference of 1888 reads as follows:*

"In conformity with the practice of the former Conferences, we declare that we are united under one Divine Head in the fellowship of the one Catholic and Apostolic Church, holding the one faith revealed in Holy Writ, defined in the Creeds, maintained by the Primitive Church, and affirmed by the undisputed Œcumenical Councils."

I. NICE, A. D. 325.

We believe in one God, the Father Almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, the only-begotten of his Father, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance (ὁμοούσιον, consubstantialis) with the Father. By whom all things were made, both which be in heaven and in earth. Who for us men and for our salvation came down [from heaven] and was incarnate and was made man. He suffered and the third day he rose again, and ascended into heaven. And he shall come again to judge both the quick and the dead. And [we believe] in the Holy Ghost. And whosoever shall say that there was a time when the Son of God was not (ἦν ποτε ὅτε οὐκ ἦν) or that before he was begotten he was not, or that he was made of things that were not, or that he is of a different substance or essence [from the Father] or that he is a creature, or subject to change, or conversion[1]—all that so say, the Catholic and Apostolic Church anathematizes them.

[1] This word, in the Greek τρεπτὸν, is translated in the Latin *convertibilem*, but see side note in Labbe.

I. CONSTANTINOPLE, A. D. 381.

Can. 1. anathematizes by name the Eunomians or Anomœans, the Arians or Eudoxians, the Semiarians or Pneumatomachi, the Sabellians, the Marcellians, the Photinians, and the Apollinarians.

We believe in one God, the Father Almighty, maker of heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made. Who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost and the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth at the Right Hand of the Father. And he shall come again with glory to judge both the quick and the dead. Whose kingdom shall have no end.

And [we believe] in the Holy Ghost, the Lord and Giver-of-Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And [we believe] in one, holy[1], Catholic and Apostolic Church. We acknowledge one Baptism for the remission of sins, [and] we look for the resurrection of the dead and the life of the world to come. Amen.

[1] The word "Holy" is omitted in some texts of this Creed, notably in the Latin version in the collection of Isidor Mercator. *Vide* Labbe, in loc: 960.

EPHESUS, A. D. 431.

(*These that follow are the anathemas of St. Cyril. The Council of Ephesus received them, Chalcedon placed them among its acts, and II. Constantinople defended them.*)

Can. 1. If anyone will not confess that the Emmanuel is very God, and that therefore the Holy Virgin is the Mother of God (θεοτόκος), inasmuch as in the flesh she bore the Word of God made flesh [as it is written, 'The Word was made flesh']: let him be anathema.

Can. 2. If anyone shall not confess that the Word of God the Father is united hypostatically to flesh, and that with that flesh of his own, he is one only Christ both God and man at the same time: let him be anathema.

Can. 3. If anyone shall after the [hypostatic] union divide the hypostases[1] in the one Christ, joining them by that connexion alone, which happens according to worthiness, or even authority and power, and not rather by a coming together (συνόδῳ), which is made by natural union (ἕνωσιν φυσικὴν): let him be anathema.

Can. 4. If anyone shall divide between two persons or subsistences those expressions (φωνὰς) which are contained in the Evangelical and Apostolical writings, or which have been said concerning Christ by the Saints, or by himself, and shall apply some to him as to a man separate from the Word of God, and shall apply others to the only Word of God the Father, on the ground that they are fit to be applied to God: let him be anathema.

Can. 5. If anyone shall dare to say that the Christ is a Theophorus [that is, God-bearing] man and not rather that he is very God, as an only son through nature, because 'the Word was made flesh,' and 'hath a share in flesh and blood as we do': let him be anathema.

[1] That is to say, the natures—cf: Hefele in loc.

Can. 6. If anyone shall dare to say that the Word of God the Father is the God of Christ or the Lord of Christ, and shall not rather confess him as at the same time both God and Man, since according to the Scriptures, 'The Word was made flesh:' let him be anathema.

Can. 7. If anyone shall say that Jesus as man is only energized by the Word of God, and that the glory of the Only-begotten is attributed to him as something not properly his: let him be anathema.

Can. 8. If anyone shall dare to say that the assumed man (*ἀναλῃφθέντα*) ought to be worshipped together with God the Word, and glorified together with him, and recognised together with him as God, and yet as two different things, the one with the other (for this 'Together with' is added [*i. e.*, by the Nestorians] to convey this meaning); and shall not rather with one adoration worship the Emmanuel and pay to him one glorification, as [it is written] 'The Word was made flesh': let him be anathema.

Can. 9. If any man shall say that the one Lord Jesus Christ was glorified by the Holy Ghost, so that he used through him a power not his own and from him received power against unclean spirits and power to work miracles before men and shall not rather confess that it was his own spirit through which he worked these divine signs: let him be anathema.

Can. 10. Whosoever shall say that it is not the divine Word himself, when he was made flesh and had become man as we are, but another than he, a man born of a woman, yet different from him (*ἰδικῶς ἄνθρωπον*) who is become our Great High Priest and Apostle; or if any man shall say that he offered himself in sacrifice for himself and not rather for us, whereas, being without sin, he had no need of offering or sacrifice: let him be anathema.

Can. 11. Whosoever shall not confess that the flesh of the Lord giveth life and that it pertains to the Word of God the Father as his very own, but shall pretend that it belongs to another person who is united to him [*i. e.*, the Word] only according to honour, and who has served as a dwelling for the divinity and shall not rather confess, as we say, that that flesh giveth life because it is that of the Word who giveth life to all: let him be anathema.

Can. 12. Whosoever shall not recognise that the Word of God suffered in the flesh, that he was crucified in the flesh, and that likewise in that same flesh he tasted death and that he is become the first-begotten of the dead, for, as he is God, he is the life and it is he that giveth life: let him be anathema.

CHALCEDON, A. D. 451.

Following the holy Fathers we teach with one voice that the Son [of God] and our Lord Jesus Christ is to be confessed as one and the same [Person], that he is perfect in Godhead and perfect in manhood, very God and very man, of a reasonable soul and [human] body consisting, consubstantial with the Father as touching his Godhead, and consubstantial with us as touching his manhood; made in all things like unto us, sin only excepted; begotten of his Father before the worlds according to his Godhead; but in these last days for us men and for our salvation born [into the world] of the Virgin Mary, the Mother of God, according to his manhood. This one and the same Jesus Christ, the only-begotten Son [of God] must be confessed to be in two natures, unconfusedly, immutably, indivisibly, inseparably [united], and that without the distinction of natures being taken away by such union, but rather the peculiar property of each nature being preserved and being united in one Person and subsistence, not separated or divided into two persons, but one and the same Son and only-begotten, God the Word, our Lord Jesus Christ, as the Prophets of old time have spoken concerning him, and as the Lord Jesus Christ hath taught us, and as the Creed of the Fathers hath delivered to us.

These things, therefore, having been expressed by us with the greatest accuracy and attention, the holy Œcumenical Synod defines that no one shall be suffered to bring forward a different faith (ἑτέραν πίστιν), nor to write, nor to put together, nor to excogitate, nor to teach it to others. But such as dare either to put together another faith, or to bring forward or to teach or to deliver a

different Creed (ἕτερον σύμβολον)[1] to such as wish to be converted to the knowledge of the truth from the Gentiles, or Jews or any heresy whatever, if they be Bishops or clerics let them be deposed, the Bishops from the Episcopate and the clerics from the clergy; but if they be monks or laics: let them be anathematized.

[1] For the meaning of this expression *vide* Pusey, *On the Clause,* '*And the Son.*'

II. CONSTANTINOPLE, A. D. 553.

Can. 1. If anyone shall not confess that the nature or essence of the Father, of the Son, and of the Holy Ghost is one, as also the force and the power; [if anyone does not confess] a consubstantial Trinity, one Godhead to be worshipped in three subsistences or Persons: let him be anathema. For there is but one God even the Father of whom are all things, and one Lord Jesus Christ through whom are all things, and one Holy Spirit in whom are all things.

Can. 2. If anyone shall not confess that the Word of God has two nativities, the one from all eternity of the Father, without time and without body; the other in these last days, coming down from heaven and being made flesh of the holy and glorious Mary, Mother of God and always a virgin, and born of her: let him be anathema.

Can. 3. If anyone shall say that the wonder-working Word of God is one [Person] and the Christ that suffered another; or shall say that God the Word was with the woman-born Christ, or was in him as one person in another, but that he was not one and the same our Lord Jesus Christ, the Word of God, incarnate and made man, and that his miracles and the sufferings which of his own will he endured in the flesh were not of the same [Person]: let him be anathema.

Can. 4. If anyone shall say that the union of the Word of God to man was only according to grace or energy, *or dignity*, or equality of honour, or authority, or relation, or effect, or power, or according to good pleasure in this sense that God the Word was pleased with a man, that is to say, that he loved him for his own sake, as says the senseless Theodorus, or [if anyone pretends that this union

exists only] so far as likeness of name is concerned, as the Nestorians understand, who call also the Word of God Jesus and Christ, and even accord to the man the names of Christ and of Son, speaking thus clearly of two Persons, and only designating disingenuously one Person and one Christ when the reference is to his honour, or his dignity, or his worship; if anyone shall not acknowledge as the Holy Fathers teach, that the union of God the Word is made with the flesh animated by a reasonable and living soul, and that such union is made synthetically and hypostatically, and that therefore there is only one Person, to wit: our Lord Jesus Christ, one of the Holy Trinity: let him be anathema. As a matter of fact the word 'union' (τῆς ἑνώσεως) has many meanings, and the partisans of Apollinaris and Eutyches have affirmed that these natures are confounded *inter se*, and have asserted a union produced by the mixture of both. On the other hand the followers of Theodorus and of Nestorius, rejoicing in the division of the natures, have taught only a relative union. Meanwhile the Holy Church of God, condemning equally the impiety of both sorts of heresies, recognises the union of God the Word with the flesh synthetically, that is to say, hypostatically. For in the mystery of Christ the synthetical union not only preserves unconfusedly the natures which are united, but also allows no separation.

Can. 5. If anyone understands the expression 'one only Person of our Lord Jesus Christ' in this sense, that it is the union of many hypostases, and if he attempts thus to introduce into the mystery of Christ two hypostases, or two Persons, and, after having introduced two persons, speaks of one Person only out of dignity, honour or worship, as both Theodorus and Nestorius insanely have written; if anyone shall calumniate the

holy Council of Chalcedon, pretending that it made use of this expression [one hypostasis] in this impious sense, and if he will not recognise rather that the Word of God is united with the flesh hypostatically, and that therefore there is but one hypostasis or one only Person, and that the holy Council of Chalcedon has professed in this sense the one Person of our Lord Jesus Christ: let him be anathema. For since one of the Holy Trinity has been made man, viz: God the Word, the Holy Trinity has not been increased by the addition of another person or hypostasis.

Can. 6. If anyone shall not call in a true acceptation, but only in a false acceptation, the holy, glorious, and ever-virgin Mary, the Mother of God, or shall call her so only in a relative sense, believing that she bare only a simple man and that God the Word was not incarnate of her, but that the incarnation of God the Word resulted only from the fact that he united himself to that man who was born [of her];[1] if he shall calumniate the Holy Synod of Chalcedon as though it had asserted the Virgin to be Mother of God according to the impious sense of Theodore; or if anyone shall call her the mother of a man (*ἀνθρωποτόκον*) or the Mother of Christ (*Χριστοτόκον*) as if Christ were not God, and shall not confess that she is exactly and truly the Mother of God, because that God the Word who before all ages was begotten of the Father was in these last days made flesh and born of her, and if anyone shall not confess that in this sense the holy Synod of Chalcedon acknowledged her to be the Mother of God: let him be anathema.

Can. 7. If anyone using the expression, 'in two natures,' does not confess that our one Lord Jesus Christ

[1] The text here is uncertain, and the Latin and Greek do not agree. *Vide* Hefele.

has been revealed in the divinity and in the humanity, so as to designate by that expression a difference of the natures of which an ineffable union is unconfusedly made, [a union] in which neither the nature of the Word was changed into that of the flesh, nor that of the flesh into that of the Word, for each remained that it was by nature, the union being hypostatic; but shall take the expression with regard to the mystery of Christ in a sense so as to divide the parties, or recognising the two natures in the only Lord Jesus, God the Word made man, does not content himself with taking in a theoretical manner the difference of the natures which compose him, which difference is not destroyed by the union between them, for one is composed of the two and the two are in one, but shall make use of the number [two] to divide the natures or to make of them Persons properly so called: let him be anathema.[1]

Can. 8. If anyone uses the expression 'of two natures,' confessing that a union was made of the Godhead and of the humanity, or the expression 'the one nature made flesh of God the Word,' and shall not so understand those expressions as the holy Fathers have taught, to wit: that of the divine and human nature there was made an hypostatic union, whereof is one Christ; but from these expressions shall try to introduce one nature or substance [made by a mixture] of the Godhead and manhood of Christ: let him be anathema. For teaching that the only-begotten Word was united hypostatically [to humanity] we do not mean to say that there was made a mutual confusion of natures, but rather each [nature] remaining what it was, we understand that the Word was united to the flesh. Wherefore there is one Christ, both God and man, consubstantial with the Father

[1] The text of this Canon is uncertain.

as touching his Godhead, and consubstantial with us as touching his manhood. Therefore they are equally condemned and anathematized by the Church of God, who divide or part the mystery of the divine dispensation of Christ, or who introduce confusion into that mystery.

Can. 9. If anyone shall take the expression, Christ ought to be worshipped in his two natures, in the sense that he wishes to introduce thus two adorations, the one in special relation to God the Word and the other as pertaining to the man; or if anyone to get rid of the flesh, [that is of the humanity of Christ,] or to mix together the divinity and the humanity, shall speak monstrously of one only nature or essence (φύσιν ἤγουν οὐσίαν) of the united (natures), and so worship Christ, and does not venerate, by one adoration, God the Word made man, together with his flesh, as the Holy Church has taught from the beginning: let him be anathema.

Can. 10. If anyone does not confess that our Lord Jesus Christ who was crucified in the flesh is true God and the Lord of Glory and one of the Holy Trinity: let him be anathema.

Can. 11. If anyone does not anathematize Arius, Eunomius, Macedonius, Apollinaris, Nestorius, Eutyches and Origen,[1] as well as their impious writings, as also all other hereticks already condemned and anathematized by the Holy Catholic and Apostolic Church, and by the aforesaid four Holy Synods and [if anyone does not equally anathematize] all those who have held and hold or who in their impiety persist in holding to the end the same opinion as those hereticks just mentioned: let him be anathema.

Can. 12. If anyone defends the impious Theodore of Mopsuestia, who has said that the Word of God is one

[1] See the learned note of Hefele on this Canon.

person, but that another person is Christ, vexed by the sufferings of the soul and the desires of the flesh, and separated little by little above that which is inferior, and become better by his progress in good works and irreproachable in his manner of life, as a mere man was baptized in the name of the Father, and of the Son, and of the Holy Ghost, and obtained by this baptism the grace of the Holy Spirit, and became worthy of Sonship, and to be worshipped out of regard to the Person of God the Word (just as one worships the image of an emperor) and that he is become, after the resurrection, unchangeable in his thoughts and altogether without sin. And, again, this same impious Theodore has also said that the union of God the Word with Christ is like to that which, according to the doctrine of the Apostle, exists between a man and his wife, 'They twain shall be in one flesh.' The same [Theodore] has dared, among numerous other blasphemies, to say that when after the resurrection the Lord breathed upon his disciples, saying, 'Receive the Holy Ghost,' he did not really give them the Holy Spirit, but that he breathed upon them only as a sign. He likewise has said that the profession of faith made by Thomas when he had, after the resurrection, touched the hands and the side of the Lord, viz: 'My Lord and my God,' was not said in reference to Christ, but that Thomas, filled with wonder at the miracle of the resurrection, thus thanked God who had raised up Christ. And moreover (which is still more scandalous) this same Theodore in his *Commentary on the Acts of the Apostles* compares Christ to Plato, Manichæus, Epicurus and Marcion, and says that as each of these men having discovered his own doctrine, had given his name to his disciples, who were called Platonists, Manichees, Epicureans and Marcionites, just so Christ, having discovered his doctrine, had given

the name Christians to his disciples. If, then, anyone shall defend this most impious Theodore and his impious writings, in which he vomits the blasphemies mentioned above, and countless others beside against our Great God and Saviour Jesus Christ, and if anyone does not anathematize him or his impious writings, as well as all those who protect or defend him, or who assert that his exegesis is orthodox, or who write in favour of him and of his impious works, or those who share the same opinions, or those who have shared them and still continue unto the end in this heresy: let him be anathema.

Can. 13. If anyone shall defend the impious writings of Theodoret, directed against the true faith and against the first holy Synod of Ephesus and against St. Cyril and his XII. Anathemas, and [defends] that which he has written in defence of the impious Theodore and Nestorius, and of others having the same opinions as the aforesaid Theodore and Nestorius, if anyone admits them or their impiety, or shall give the name of impious to the doctors of the Church who profess the hypostatic union of God the Word; and if anyone does not anathematize these impious writings and those who have had or who have these sentiments, and all those who have written contrary to the true faith or against St. Cyril and his XII. Chapters, and who die in their impiety: let him be anathema.

Can. 14. If anyone shall defend that letter which Ibis is said to have written to Maris the Persian, in which he denies that the Word of God incarnate of Mary, the Holy Mother of God and ever-virgin, was made man, but says that a mere man was born of her, whom he styles a Temple, as though the Word of God was one Person and the man another person; in which letter also he reprehends St. Cyril as a heretick, when he teaches the

right faith of Christians, and charges him with writing things like to the wicked Apollinaris. In addition to this he vituperates the First Holy Council of Ephesus, affirming that it deposed Nestorius without discrimination and without examination. The aforesaid impious epistle styles the XII. Chapters of Cyril of blessed memory, impious and contrary to the right faith and defends Theodore and Nestorius and their impious teachings and writings. If anyone therefore shall defend the aforementioned epistle and shall not anathematize it and those who defend it and say that it is right or that a part of it is right, or if anyone shall defend those who have written or shall write in its favour, or in defence of the impieties which are contained in it, as well as those who shall presume to defend it or the impieties which it contains in the name of the Holy Fathers or of the Holy Synod of Chalcedon, and shall remain in these offences unto the end: let him be anathema.

THE XV. ANATHEMAS AGAINST ORIGEN.

NOTE.—*The translator ventures to express no opinion on the point so much disputed among the learned as to whether these anathemas were adopted by the V. Synod or by another Synod of Constantinople held a short while before. He has, however, thought that they should be placed here to make the collection complete, leaving the matter of their authority to the judgment of the reader.*

Can. 1. If anyone believes the fabulous pre-existence of souls, and shall assert the monstrous restoration which follows from it: let him be anathema.

Can. 2. If anyone shall say that the creation (τὴν παραγωγὴν) of all reasonable things includes only intelligences (νόας) without bodies and altogether immaterial, having neither number nor name, so that there is unity between them all by identity of substance, force and energy, and by their union with and knowledge of God the Word; but that no longer desiring the sight of God, they gave themselves over to evil things, each one following his own inclinations, and that they have taken bodies more or less subtile and have received names, for among the heavenly Powers there is a difference of names as there is also a difference of bodies; for this reason some became and are called Cherubims, others Seraphims, and Archangels, and Powers, and Dominations, and Thrones, and Angels, and as many other names as there are heavenly orders: let him be anathema.

Can. 3. If anyone shall say that the sun, the moon and the stars are also reasonable beings, and that they have only become what they are because they turned towards evil: let him be anathema.

Can. 4. If anyone shall say that the reasonable creatures in whom the divine love had grown cold have been hidden in gross bodies such as ours, and have been called men, while those who have attained the lowest degree of wickedness have shared cold and obscure bodies and are become and called demons and evil spirits: let him be anathema.

Can. 5. If anyone shall say that an animal condition has come from an angelic or archangelic state, and moreover that a demoniac and a human condition has come from an animal condition, and that from a human state they may become again angels and demons, and that each order of heavenly virtues is either all from those below or from those above, or from those above and below: let him be anathema.

Can. 6. If anyone shall say that there is a twofold race of demons, of which the one includes the souls of men and the other the superior spirits who fell to this, and that of all the number of reasonable beings there is but one which has remained unshaken in the love and contemplation of God, and that that spirit is become Christ and the king of all reasonable beings, and that he has created[1] all the bodies which exist in heaven, on earth and between heaven and earth; and that the world which has in itself elements more ancient than itself, and which exist by themselves, viz: dryness, damp, heat and cold, and the image (*ἰδέα*) to which it was formed, was so formed, and that the most holy and consubstantial Trinity did not create the world, but that it was created by the working intelligence (*Νοῦς δημιουργός*) which is more ancient than the world, and which communicates to it its being: let him be anathema.

[1] *Vide* Hefele's note *in loc.*

Can. 7. If anyone shall say that Christ, of whom it is said that he appeared under the form of God, and that he was united before all time with God the Word, humbled himself in these last days even to humanity, had (according to their expression) pity upon the divers falls which had appeared in the spirits united in the same unity (of which he himself is part), and that to restore them he passed through divers classes, had different bodies and different names, became all to all, an Angel among Angels, a Power among Powers, has clothed himself in the different classes of reasonable beings with a form corresponding to that class, and finally has taken flesh and blood like ours and is become man for men; [if anyone says all this] and does not profess that God the Word humbled himself and became man: let him be anathema.

Can. 8. If anyone shall not acknowledge that God the Word, of the same substance with the Father and the Holy Ghost, and who was made flesh and became man, one of the Trinity, is Christ in every sense of the word, but [shall affirm] that he is only in an inaccurate manner, and because of the abasement (*κενώσαντα*), as they call it, of the intelligence (*νοῦς*); if anyone shall affirm that this intelligence united (*συνάπτω*) to God the Word, is the Christ in the true sense of the word, while the Logos is only called Christ because of this union with the intelligence, and *e converso* that the intelligence is only called God because of the Logos: let him be anathema.

Can. 9. If anyone shall say that the Divine Logos was not made man by taking an animated body with a *ψυχὴ λογικὴ* and *νοερὰ*, and if he does not believe that he descended into hell and that he ascended into heaven, but shall pretend that it is the *Νοῦς* which has done this, that *Νοῦς* of which they say (in an impious fashion) he is

Christ properly so-called, and that he is become so by the knowledge of the Monad: let him be anathema.

Can. 10. If anyone shall say that after the resurrection the body of the Lord was[1] ethereal, having the form of a sphere, and that such shall be the bodies of all after the resurrection; and that after the Lord himself shall have rejected his true body and after the others who rise shall have rejected theirs, the nature of their bodies shall be annihilated: let him be anathema.

Can. 11. If anyone shall say that the future judgment signifies the destruction of the body and that the end of the story will be an immaterial φύσις, and that thereafter there will no longer be any matter, but only spirit (νοῦς): let him be anathema.

Can. 12. If anyone shall say that the heavenly Powers and all men and the Devil and evil spirits are united with the Word of God in all respects, as the Νοῦς which is by them called Christ and which is in the form of God, and which humbled itself as they say; and [if anyone shall say] that the Kingdom of Christ shall have an end: let him be anathema.

Can. 13. If anyone shall say that Christ [*i. e.*, the Νοῦς] is in nowise different from other reasonable beings, neither substantially nor by wisdom nor by his power and might over all things but that all will be placed at the right hand of God, as well as he that is called by them Christ [the Νοῦς], as also they were in the feigned pre-existence of all things: let him be anathema.

Can. 14. If anyone shall say that all reasonable beings will one day be united in one, when the hypostases as well as the numbers and the bodies shall have disappeared, and that the knowledge of the world to come will carry

[1] Hefele makes this future, but the Latin reads *fuisse*.

with it the ruin of the worlds, and the rejection of bodies as also the abolition of [all] names, and that there shall be finally an identity of the γνωσις and of the hypostases; moreover, that in this pretended apocatastasis, spirits only will continue to exist, as it was in the feigned pre-existence: let him be anathema.

Can. 15. If anyone shall say that the life of the spirits (νοῶν) shall be like to the life which was in the beginning while as yet the spirits had not come down or fallen, so that the end and the beginning shall be alike, and that the end shall be the true measure of the beginning: let him be anathema.

III. CONSTANTINOPLE, A. D. 680.

The present holy and Œcumenical Synod faithfully receiving and saluting with uplifted hands as well the suggestion which by the most holy and blessed Agatho, Pope of ancient Rome, was sent to our most pious and faithful Emperor Constantine, which rejected by name those who taught or preached one will and one operation in the dispensation of the incarnation of our Lord Jesus Christ who is our very God, has likewise adopted that other synodal suggestion which was sent by the Council holden under the same most holy Pope, composed of 125 Bishops, beloved of God, to his God-instructed tranquillity, as consonant to the holy Council of Chalcedon and to the Tome of the most holy and blessed Leo, Pope of the same old Rome, which was directed to St. Flavian, which also this Council called the Title of the right faith; and also agrees with the Synodal Epistles which were written by Blessed Cyril against the impious Nestorius and addressed to the Oriental Bishops. Following the five holy Œcumenical Councils and the holy and judicious Fathers, with one voice defining that our Lord Jesus Christ must be confessed to be very God and very man, one of the holy and consubstantial and life-giving Trinity, perfect in Deity and perfect in humanity, very God and very man, of a reasonable soul and human body subsisting; consubstantial with the Father as touching his Godhead and consubstantial with us as touching his manhood; in all things like unto us sin only excepted; begotten of his Father before all ages according to his Godhead, but in these last days for us men and for our salvation made man of the Holy Ghost and of the Virgin Mary, strictly and properly the Mother of God according

to the flesh; one and the same Christ our Lord the only-begotten Son of two natures unconfusedly, unchangeably, inseparably, indivisibly to be recognised, the peculiarities of neither nature being lost by the union but rather the proprieties of each nature being preserved, concurring in one Person and in one subsistence, not parted or divided into two persons but one and the same only-begotten Son of God, the Word, our Lord Jesus Christ, according as the Prophets of old have taught us and as our Lord Jesus Christ himself hath instructed us, and the Creed of the holy Fathers hath delivered to us; defining all this we likewise declare that in him are two natural wills and two natural operations indivisibly, inconvertibly, inseparably, inconfusedly, according to the teaching of the holy Fathers. And these two natural wills are not contrary the one to the other (God forbid!) as the impious hereticks assert, but his human will follows and that not as resisting and reluctant, but rather as subject to his divine and omnipotent will. For it was right that the will of the flesh should be moved but subject to the divine will, according to the most wise Athanasius. For as his flesh is called and is the flesh of God the Word, so also the natural will of his flesh is called and is the proper will of God the Word, as he himself says: 'I came down from heaven, not that I might do mine own will but the will of the Father which sent me,' where he calls his own will the will of his flesh, which was also his own proper flesh. For as his most holy and immaculate animated flesh was not destroyed because it was deified but continued in its own state and nature (ὅρῳ τε καὶ λόγῳ), so also his human will, although deified, was not suppressed, but was rather preserved according to the saying of Gregory Theologus: 'His will [*i. e.*, the Saviour's] is not contrary to God but altogether deified.'

We glorify two natural operations indivisibly, immutably, inconfusedly, inseparably in the same our Lord Jesus Christ our true God, that is to say, a divine operation and a human operation, according to the divine preacher Leo, who most distinctly asserts as follows: 'For each form (*μορφὴ*) does in communion with the other what pertains properly to it, the Word, namely, doing that which pertains to the Word, and the flesh that which pertains to the flesh.'

For we will not admit one natural operation in God and in the creature, as we will not exalt into the divine essence what is created, nor will we bring down the glory of the divine nature to the place suited to the creature.

We recognise the miracles and the sufferings as of one and the same [Person], but of one or of the other nature of which he is and in which he exists, as Cyril admirably says. Preserving therefore the inconfusedly and indivisibly united we make briefly this whole confession; believing our Lord Jesus Christ to be one of the Trinity and after the incarnation our true God, we say that his two natures radiating in his one subsistence in which he both performed the miracles and endured the sufferings through the whole of his economic conversation (*δι' ὅλης αὐτοῦ τῆς οἰκονομικῆς ἀναστροφῆς*) and that not in appearance only but in very deed, and this by reason of the difference of nature which must be recognised in the same Person, for although joined together yet each nature wills and does the things proper to it and that indivisibly and inconfusedly. Wherefore we confess two wills and two operations, concurring most fitly in him for the salvation of the human race. These things, therefore, with all diligence and care having been formulated by us, we define that it be permitted to no one to bring forward, or to write, or to compose, or to think, or to teach a

different faith. Whosoever shall presume to compose a different faith, or to propose, or teach, or hand to those wishing to be converted to the knowledge of the truth, from the Gentiles or Jews, or from any heresy, any different Creed; or to introduce a new voice or invention of speech to subvert these things which now have been determined by us, all these, if they be Bishops or clerics let them be deposed, the Bishops from the Episcopate, the clerics from the clergy; but if they be monks or laymen: let them be anathematized.

THE LETTER OF AGATHO AND OF THE 125 BISHOPS OF THE SYNOD OF ROME.

(*Received by the Fathers of the VI. Synod.*)

We recognise one and the same our Lord Jesus Christ, the only-begotten Son of God, to exist of and in two substances (*substantiis*) inconfusedly, unchangeably, undivisibly, inseparably, the difference of the natures being by no means taken away by the union, but rather the proprieties of each nature being preserved and concurring in one Person and one Subsistence, not scattered or divided into two Persons, nor confused into one composite nature; but we confess one and the same only-begotten Son, God the Word, our Lord Jesus Christ, not one in another, nor one added to another, but himself the same in two natures—that is to say, in the Godhead and in the manhood and after a subsistential union—for neither was the Word changed into the nature of flesh, nor was the flesh transformed into the nature of the Word, for each remained what it was by nature. We discern by contemplation alone the distinction between the natures united in him of which inconfusedly, inseparably and unchangeably he is composed;

for one is of both, and through one both, because they are together both the height of the diety and the humility of the flesh, each nature preserving after the union its own proper character without any defect, and each form acting in communion with the other what is proper to itself. The Word working what is proper to the Word, and the flesh what is proper to the flesh; of which the one shines with miracles, the other bows down beneath injuries. Wherefore, as we confess that he has two natures or subsistences, viz: the Godhead and the manhood, inconfusedly, indivisibly and unchangeably [united], so also the rule of piety instructs us that he has two natural wills and two natural operations, perfect God and perfect man, one and the same our Lord Jesus Christ, for the apostolic and evangelical tradition and the authority of the Holy Fathers (whom the Holy Apostolic and Catholic Church and the venerable Synods have received) plainly teaches.

II. NICE, A. D. 787.

Christ our Lord, who hath bestowed upon us the light of the knowledge of himself, and hath redeemed us from the darkness of idolatrous madness, having espoused to himself the Holy Catholic Church without spot or defect, promised that he would so preserve her; and gave his word to this effect to his holy disciples when he said: 'Lo! I am with you always, even unto the end of the world,' which promise he made, not only to them, but to us also who should believe in his name through their word. But some, not considering of this gift, and having become fickle through the temptation of the wily enemy, have fallen from the right faith; for, withdrawing from the traditions of the Catholic Church, they have erred from the truth and as the proverb saith: 'The husbandmen have gone astray in their own husbandry and have gathered in their hands nothingness,' because certain priests, priests in name only, not in fact, . . . have dared to destroy the holy ornaments which are so pleasing to God. And, forsooth, following profane men, led astray by their carnal sense, they have calumniated the Church of Christ our God, which he hath espoused to himself, and have failed to distinguish between holy and profane, styling the icons of our Lord and of his Saints by the same name as the statues of diabolical idols. Seeing which things our Lord God, not willing to behold his people corrupted by such manner of plague, hath of his good pleasure called us together, the chief of his priests, from every quarter, moved with a divine zeal and brought hither by the will of our princes, Constantine and Irene, to the end that the traditions of the Catholic Church may receive

stability by our common decree. Therefore, with all diligence, making a thorough examination and analysis, and following the trend of the truth, we diminish nought, we add nought, but we preserve unchanged all things which pertain to the Catholic Church, and following the Six Œcumenical Synods, especially that which met in this illustrious metropolis of Nice, as also that which was afterwards gathered together in the God-protected Royal City [*i. e.*, Constantinople, A. D. 381].

We believe . . . life of the world to come. Amen.[1]

We detest and anathematize Arius and all the sharers of his absurd opinion; also Macedonius and those who following him are well styled 'Foes of the Spirit' (Pneumatomachi). We confess that our Lady, Saint Mary, is properly and truly the Mother of God, because she was the Mother after the flesh of One Person of the Holy Trinity, to wit, Christ our God; as the Council of Ephesus [A. D. 431] has already defined when it cast out of the Church the impious Nestorius with his colleagues, because he taught that there were two Persons [in Christ]. With the Fathers of this Synod we confess that he who was incarnate of the immaculate Mother of God and Ever-Virgin Mary has two natures, recognising him as perfect God and perfect man, as also the Council of Chalcedon [A. D. 451] hath promulgated, expelling from the Divine Atrium [*αὐλῆς*] as blasphemers, Eutyches and Dioscorus; and placing in the same category Severus, Peter, and a number of others, blaspheming in divers fashions. Moreover, with these we anathematize the fables of Origen, Evagrius and Didymus in

[1] This Creed may have contained the *Filioque*, as a Greek Text doing so was shewn at the Council of Florence; it is usually considered an interpolation. *Vide* Hefele in Tubingen Theological Quarterly for 1847.

accordance with the decision of the Fifth Council [viz: that held] at Constantinople [A. D. 553]. We affirm that in Christ there be two wills and two operations according to the reality of each nature, as also the Sixth Synod [viz: that held] at Constantinople [A. D. 680] taught, casting out Sergius, Honorius, Cyrus, Pyrrhus, Macarius, and those who agree with them, and all those who are unwilling to be reverent.

To make our confession short, we keep unchanged all the ecclesiastical traditions handed down to us, whether in writing or verbally, one of which is the making of pictorial representations, agreeable to the history of the preaching of the Gospel, a tradition useful in many respects, but especially in this that so the incarnation of the Word of God is shewn forth as real and not merely phantastic, for these have mutual indications and without doubt have also mutual significations.

We, therefore, following the royal pathway and the divinely inspired authority of our Holy Fathers and the traditions of the Catholic Church (for, as we all know, the Holy Spirit indwells her), define with all certitude and accuracy that just as the figure of the precious and life-giving Cross, so also the venerable and holy images, as well in painting and mosaic as of other fit materials, should be set forth in the Holy Churches of God, and on the sacred vessels and on the vestments and on hangings and in pictures both in houses and by the wayside, to wit, the figure of our Lord God and Saviour Jesus Christ, of our spotless Lady, the Mother of God, of the honourable Angels, of all Saints and of all pious people. For by so much more frequently as they are seen in artistic representation, by so much more readily are men lifted up to the memory of their prototypes, and to a desire for their imitation, and to these should be

given due salutation and honourable reverence (*ἀσπασμὸν καὶ τιμητικὴν προσκύνησιν*), not indeed that true worship of faith (*λατρείαν*) which pertains alone to the divine nature; but to these, as to the figure of the precious and life-giving Cross and to the Book of the Gospels and to the other holy objects, incense and lights may be offered according to ancient pious custom. For the honour which is paid to the image passes on to that which the image represents, and he who reveres the image reveres in it the subject represented.

We decree that those who dare to think or teach otherwise, or as wicked hereticks to spurn the traditions of the Church and to invent some novelty or else to reject some of those things which the Church hath received (*e. g.*, the Book of the Gospels, or the image of the cross, or the pictorial icons, or the holy reliques of a martyr), or evilly and sharply to devise anything subversive of the lawful traditions of the Catholic Church or to turn to common uses the sacred vessels or the venerable monasteries,[1] if they be Bishops or Clerics, we command that they be deposed; if religious or laics, that they be excommunicated.

[1] Constantine Copronymus turned many monasteries into soldiers' barracks. In this he has been followed by other crowned enemies of Christ.

AN EXAMINATION OF THE XXXIX. ARTICLES.

It cannot be denied that for three centuries and more the Book called *Articles of Religion* has been looked upon both by those within the bosom of the Church and by those without, as the Symbolical Book of the Anglican Communion, and, together with the Book of Common Prayer, it is declared to be the standard of doctrine of the whole Anglican Church by the Encyclical Letter of the Lambeth Conference of 1888. Under these circumstances no apology is needed for a brief consideration of its contents in this place.[1]

In studying the xxxix. Articles it must always be remembered that the same meeting of Convocation, which in 1571 enforced subscription to the Articles, also adopted the following: "The clergy will be careful to teach nothing in their sermons to be religiously held and believed by the people except what is agreeable to the doctrine of the Old and New Testaments, and what the Catholic Fathers and ancient Bishops have collected out of that same doctrine. And since these Articles of the Christian Religion, which have received the assent of the Bishops in this lawful and holy Synod, without doubt are collected from the books of the Old and New Testaments and in all points agree with the heavenly doctrine in them contained, etc." (Cardwell's *Synodalia*, I. 126.)

[1] On the doctrinal teaching of the Prayer Book the author hopes he may be allowed to refer to his book entitled "The Doctrine of the Episcopal Church." (G. P. Putnam's Sons, London and New York.)

This then being the case, it is evident that the intention of those who first enforced the Articles was not to abandon the faith of the Church of old, far less to invent a new faith, but to continue on teaching that faith which was once delivered to the saints and which had been accepted *ubique, semper et ab omnibus.* If then in any given point the wording of any Article seems open to two meanings that must be the genuine sense which follows the teaching of the *ancient* Church. And even should the wording of the Article be hard in some few cases to reconcile with such Catholic teaching, we will remember that similar difficulties are encountered in the written word of God, as for example, when our Blessed Lord says that "of that day and of that hour knoweth no man, *no, not the Son*, but the Father," and again when he says: "My Father is greater than I." In these, and many other instances, the plain and apparent meaning of the words must be abandoned, and what would seem a far-fetched and unnatural sense must be attached to them because of our *a priori* knowledge that the apparent and literal sense is not and can not be true. Those who have followed the literal grammatical sense of these two passages have found that "the letter killeth" and have been landed in Arianism. Similarly disastrous results would follow from an attempt to treat the Articles in the same manner. To take an example, this is conspicuously the case in Article XI., where we are told, "that we are justified by faith only, is a most wholesome doctrine," whereas the Holy Scripture says no such thing but exactly the reverse, viz: "By works a man is justified and *not* by faith only" (St. James ii. 24). But Article XX. tells us that although the Church is the Keeper of Holy Writ, "it ought not to decree anything against the same." The contradiction seems most evident, and the

only method of reconciling the matter is by remembering that the words of Holy Scripture, and of the Articles, must be explained by the known meaning they must be intended to convey, as being in accordance with the teaching of the Church of God. So in this case we know that, strictly theologically speaking, neither the Article nor St. James is accurate, the instrumental cause of our justification being neither "faith only," nor yet "works," but the Sacrament of Holy Baptism, as we are told correctly in Article XXVII. Another principle is, that the Articles were primarily intended to deal with errors prevalent at the time of their drafting, and that their censures therefore are primarily directed against things of that period of history. A third principle, and a most important one, is this. The Articles left many questions purposely open, just as the Council of Trent did, treating of the same subject a few years later. That such was the case at Trent we know, not only from Father Paul of Venice's somewhat one-sided history, but also from Pallavicini, who was somewhat the other-sided. From this principle there follows a corollary of great importance, that while the Articles cannot be looked upon as a full statement of all that may or should be believed, they are a full statement of *all* that Convocation was willing to condemn.

In accordance with Canon XXXVI. of 1604, the obligation of the Articles is not so far-reaching as is commonly supposed. The form was as follows: "I. N. N. do willingly and *ex animo* subscribe to these *three* Articles above mentioned, and to all things that are contained in *them*," *i. e.*, in the "three Articles" not in the thirty-nine. Now the three Articles are, 1st. Denying the Papal Supremacy; 2d. Affirming the goodness of and promising conformity to the Book of Common Prayer, and

3d. "That he alloweth the Book of Articles of Religion," . . . "and that he acknowledgeth all and every the *Articles* [not all that is contained in them by way of *obiter dicta*, or supposed logical outcome] therein contained, being in number nine and thirty besides the ratification to be agreeable to the word of God." From this it is evident that no assent is given to the historical statements, nor to the supposed logical deductions, but only to the doctrines set forth in the Articles; hence all clauses preceded by the words "for," "wherefore," and the like, are no part of the Article subscribed to. And such is always the law of interpretation of doctrinal statements, made by Councils or Synods. Veron in his "Rule of the Catholic Faith," says (Chap. i. § 4, 5): "Of the doctrines contained in the chapters, those and those only are of faith which are expressly defined, to use the language of the Canonists, only the *dispositivum arresti*, that is, only the doctrine which is the prime object of the Chapter or Canon, and not the proof of that doctrine, is of faith. The reason is obvious:—the doctrine alone is proposed to our belief, and is all that is, strictly speaking, defined. There is no intention whatever of affixing a similar authority on the motives or proofs adduced. Accordingly, there are many things, even in *General Councils*, which are not Articles of Faith. Thus, for instance, we are not bound to believe what is merely mentioned *incidentally*, much less, the various observations made by *the Prelates* assembled . . . . . and still less what happened to fall from the *theologians*." If this is true of the Articles concerning Religion set forth by a General Council, it must be *a fortiori* the case with respect to those which can claim no such authority. But this principle, which is a true one, I shall not employ in the following pages. For the Church of England, the

reader will remember, the form of subscription has lately been modified so as to be still less stringent.

Before proceeding to my subject, I wish distinctly to declare that the arguments I shall urge and the points I shall make are not to be considered as a full statement of all that can be said for the view advanced; the object of this essay is to supplement the work done by Sancta Clara, Newman, and Forbes, and I have carefully abstained from restating their arguments, except when it could not be avoided.

I.

The Articles expressly condemn no less than thirty-one errors, taught by the following sects:—(1) Unitarians; (2) Nestorians; (3) Eutychians; (4) the followers of Photius; (5) Judaizers, Iconoclasts and Sabbatarians; (6) Pelagians; (7) Lutherans; (8) Calvinists; (9) Congregationalists; (10) Erastians; (11) Baptists; (12) Certain sects of Methodists; (13) Novatians; (14) Zwinglians; (15) Quakers; (16) Communists; (17) Rationalists and Latitudinarians; (18) Millennarians.

(1) The Unitarian, or Arian heresy, together with all cognate heresies such as Socinianism, is clearly denied by Article I., which affirms that in unity of the Godhead there are "three Persons, of one Substance, power, and eternity."

(2) The Nestorian heresy is clearly denied in Article II., which affirms that "the Son, . . . the very and eternal God . . . took man's nature in the womb of the Blessed Virgin," thereby declaring that the Child of Mary was not a separate person from God the Son, nor a man deified *after* his birth, and that, therefore, Mary is truly Theotokos, Deipara.

(3) The Eutychian, or Monophysite heresy, is denied by the same Article II., which declares that "two whole and perfect natures . . . were joined together in One Person, whereof is One Christ."

(4) The heresy of Photius (so largely followed in the last centuries by the Eastern Church) is expressly condemned by Article V., which declares that the Holy Ghost proceeds "from the Father and the Son."

(5) The Judaizing tendency which culminated in Sabbatarianism and in the Iconoclastic heresy, is condemned in Article VII., which declares that the laws touching "Ceremonies and Rites" of the Mosaic dispensation, do not bind Christians but only the "moral" commandments.

(6) The Pelagian heresy is condemned by name in Article IX., and clearly referred to in Articles X., XI., XII. and XIII.

(7) One of the heresies of Luther, who affirmed that all our righteousness was filthy rags, and that good works are really sins, is denied in Article XII., which affirms that we can do "good works," and that they are "pleasing and acceptable to God in Christ."

(8) Four Calvinistic heresies are denied.

(*a*) The heresy which affirms that grace once received cannot be lost, is denied in Article XVI., which affirms that "we may depart from grace given and fall into sin."

(*b*) That the promises of Holy Scripture are only for the Elect, is denied in Article XVII., which affirms that they are to be received "generally," *i. e.*, for all.

(*c*) That the Sacraments are effectual because of the faith of the recipient, is denied in Article XXVI., which affirms that it is "because of Christ's institution and promise."

(*d*) That Christ's satisfaction was only for the sins of the Elect, is denied in Article XXXI., which affirms that it was "for all the sins of the whole world, both original and actual."

(9) The Congregationalists are contradicted in two of their dogmas.

(*a*) That an inward call to the ministry is sufficient, added to the call of the congregation, without any ordination is denied by Article XXIII.

(*b*) That the clergy minister by the commission and authority of the congregation, and not *jure divino*, is denied in Article XXVI., which declares that they do minister by Christ's "commission and authority."

(10) The Erastian heresy, which affirms that the civil authority and the law of the land must always be obeyed, even in spiritual matters, though it be opposed to the law of the Church, is most clearly condemned in Article XXXVII., which affirms that the civil magistrate "hath no authority in things purely spiritual."

(11) The Baptist heresy is condemned in Article XXVII., which affirms Infant Baptism to be "most agreeable with the institution of Christ."

(12) A very prevalent error among certain sects of Methodists, which affirms that the condition of the converted is perfection, so that they do not sin either in thought, word or deed, is plainly denied by Article XV., which asserts that those who so think deceive themselves—for that "all we the rest, although baptized and born again in Christ, yet offend in many things."

Another common heresy among Methodists and other Protestants is, that the Soul of Christ went to Heaven at his Death upon the Cross. This is denied by Article III., the whole Article being devoted to this one point.

(13) The heresy of the Novatians which teaches that when the converted fall into sin they can not be restored, and the cognate heresy taught by many Protestant sects that the truly converted cannot sin, are condemned most explicitly in Article XVI., which says, "they are to be

condemned which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent."

(14) The great Zwinglian heresy on the subject of the Sacraments is condemned in three separate particulars.

(*a*) "That the sacraments are only badges, or tokens, of Christian men's profession," is denied in Article XXV. *totidem verbis.*

(*b*) That Baptism is only a token and not "an instrument" of justification, is denied in Article XXVII.

(*c*) That Holy Communion is only a sign of Christian fellowship, is denied in Article XXVIII.

(15) The Quaker heresy, besides being plainly condemned in its other characteristic tenets, is expressly condemned in this, that it teaches that it is always sinful to take an oath. Against this heresy Article XXXIX. is directed.

(16) The heresy of the Communists, who at that time were called Ana-Baptists, is condemned in Article XXXVIII., which affirms the individual's right and title to the possession of goods and riches.

(17) The innumerable heresies of the Rationalists and Latitudinarians, are many of them already mentioned as condemned, many of them had no actual existence at the time of the framing of the Articles, seven of them are expressly condemned, viz:

(*a*) That the Fathers of the Old Testament did not believe the immortality of the soul, is denied by Article VII., which declares that "they are not to be heard which feign that the old Fathers did look only for transitory promises."

(*b*) That man can of himself do any good work, is denied by Article X.

(*c*) That acts of Philanthropy done by men not Christians, are good is denied by Article XIII., which even declares that such works "have the nature of sin."

(*d*) That the Church on earth is invisible, is denied in Articles XIX. and XXVI., both of which expressly affirm that it is visible.

(*e*) That each person has a right to determine for himself on controverted points of doctrine, is denied by Article XX., which declares that the Church hath "authority in controversies of faith."

(*f*) That an unbaptized person is a Christian, is denied in Article XXVII., which affirms that "Christian men are discerned from others that be not christened."

(*g*) That the conscientious living up to one's religion whatever it may be will save a man, is denied by Article XVIII., which declares that those who teach this heresy "are to be had accursed."

(18) The Millenarian heresy which teaches that Christ will come to reign on earth for a thousand years before the Judgment, is denied by Article IV., which affirms that Christ will remain in heaven "until he return to judge all men at the last day."

To recapitulate.—Here we find eighteen different kinds of hereticks, and no fewer than thirty-one different erroneous opinions clearly condemned. It is true that in a few instances the language is not perfectly explicit, so that there may be a chance of escape, as for example 8 (*a*) and (*c*), but the others are so clear that about them there can be no mistake.

II.

It will be said in reply to what has been urged that but half of the case has been stated; that it must be granted that the Articles do condemn some of the doctrines dear to most Protestants, but that their main drift is in condemnation of the tenets of the Church of

Rome, and that this constitutes their chief value as an "Evangelical Confession." It would seem that Articles which expressly condemn some of the teachings of Luther, and are silent upon "imputed righteousness," the great central doctrine of his system, cannot be styled Lutheran. No more can they be deemed Calvinistic since the crucial dogmas of Calvin are either expressly denied, such as "once in grace, always in grace" and the like, or else conspicuous by their absence, *e. g.*, the predestination of the non-elect to damnation. And as they are neither Lutheran nor Calvinistic, condemning or ignoring as they do the teaching of both "Reformers," so no more can they be styled Zwinglian, since they expressly reject the very doctrine which he said that he had received at the lips of an angel. This much we may consider as clear and generally admitted now, but yet it is certain that there is a general impression, even among the learned, that while they may not be satisfactory as statements of Protestant dogma, the Articles are very strongly anti-Roman. This is the point to which we now direct the reader's attention, and considering the circumstances of aggravation under which they were adopted, and the mass of superstition which is supposed to have then existed, we would expect to find a long list of charges and one containing the most clear indictment of idolatry. When we come to an examination of these "Anti-Roman" Articles, however, we find that they contain but twelve condemnations, and these for the most part couched in the most gentle language. I here tabulate the condemnations, and quote the exact language used in them.

1. Works done before the grace of Christ do not deserve grace of congruity.—Article XIII.

2. "Voluntary works which they call works of supererogation, cannot be taught without arrogancy and impiety."—Article XIV.

3. It is declared, as an historical fact, that four of the five Patriarchates, viz: Jerusalem, Alexandria, and Antioch, and Rome, have at some past time in their history "erred, not only in their living and manner of ceremonies, but also in matters of faith."—Article XIX.

4. That certain corruptions concerning "Purgatory, Pardons," etc., which are styled "Romish (*Romanensium*)," are 'fond things, vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.'—Article XXII.

5. A doctrine of transubstantiation which overthrew the nature of a Sacrament, is declared to be "repugnant to the plain words of Scripture," and to have "given occasion to many superstitions."—Article XXVIII.

6. It is declared that "both parts of the Lord's Sacrament by Christ's ordinance and commandment, ought to be ministered to all Christian men alike."—Article XXX.

7. That a commonly accepted error, with respect to the Sacrifice of the Mass, which taught that the Sacrifice of Christ on the Cross was not "a perfect satisfaction for all the sins of the whole world," was 'a blasphemous fable and dangerous deceit.'—Article XXXI.

8. It is denied that the celibacy of the clergy is "commanded by God's law."—Article XXXII.

9. It is asserted that in the administration of some of the Sacraments there was a "corrupt following of the Apostles."—Article XXV.

10. It is declared that "the Sacraments were not ordained to be gazed upon or to be carried about."—Article XXV.

11. To have Public Prayer, or to minister the Sacraments in a "tongue not understanded of the people," is declared to be "plainly repugnant to the Word of God and the custom of the Primitive Church."—Article XXIV.

12. It is affirmed that the reservation, elevation, circumgestation and external cultus of the Blessed Sacrament, are not "by Christ's ordinance."—Article XXVIII.

And this is all! But even of this little several have no force to-day. It is no part of the defined dogma of the Roman Church that "works done before the Grace of Christ" merit *de congruo*. Nor is this lack of definition the result of a mere accident, but is quite deliberate. The whole matter was discussed at the Council of Trent, and (if we may trust Sarpi) with great warmth, the Franciscans urging the Scotist view, and the Dominicans the opposite view, as may be read in his History of the Council—Book II. § lxxvi. One thing, at least, is certain, that the Council made no decree directly upon the subject, and that therefore the doctrine condemned by the Article is not that taught by the Church of Rome; indeed, the following would seem pretty clear proof of the contrary: "In adults the beginning of the said Justification is to be taken from the preventing grace of God through Jesus Christ, that is to say, from his vocation by which, *without the existence of any merit on their* part, they are called, that so they may through his quickening and assisting Grace, be disposed to turn themselves unto their own justification by freely assenting to and coöperating with that grace; so that, while God toucheth the heart of man by the illumination of the Holy Ghost, neither is man utterly inactive while he receives that inspiration, inasmuch as he is able to reject it; yet is *he not able without the Grace of God by his own free will to move himself unto justice* in his sight" (Cl: of Trent, Sess: vi. Chap. v.). After this quotation, it does not seem necessary to add anything but the words of Stapleton: "Merit *de congruo* is now almost excluded from Catholic schools"

(Stapleton, *De Justif:* lib. viii. c. 16, cit. Forbes). No. 1 clearly then may be dropped from the list as not being Roman Catholic teaching.

We come now to the reprobated "doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images as of Reliques, and also Invocation of Saints," which in passing it may be noticed is not condemned as "idolatrous," or even as "superstitious," but only as silly and unproved by Scripture, but if anything "rather repugnant" thereto; language not likely to be used even of the true "doctrine concerning" Image worship and the Invocation of Saints, by those to-day who pretend to esteem the XXXIX. Articles so highly! That the Article does condemn some doctrine concerning Purgatory is evident, but what that doctrine is, the Article does not state. Let the wording first be carefully noted. It is not the doctrine that there is a Purgatory which is faulted, but a particular doctrine "concerning Purgatory." Should Article I. read "the Arian doctrine concerning the Incarnation, Atonement, and Resurrection of Christ is a fond thing," etc., no one would for a moment contend that it was intended to deny that there was a sound doctrine concerning the Incarnation, etc. So, too, in this case, the wording of the Article presupposes a sound doctrine concerning each of these things, which had been corrupted by certain persons whom it styles "*Romanenses*." We come then to enquire what this false doctrine "concerning Purgatory and Pardons" was, and we find it clearly set forth in one of the Ten Articles of Henry VIII.'s reign, "Of Purgatory," ordering that "such abuses be clearly put away which under the name of Purgatory hath been advanced as to make men believe that through the Bishop of Rome's Pardons, souls might clearly be delivered out of

Purgatory and all the pains of it; or that Masses said at *Scala cœli*, or elsewhere in any place or before any image, might likewise deliver them from all their pains and send them straight to heaven, and other like abuses." This then, is the "doctrine concerning Purgatory" and "Pardons," which is a "fond thing," etc., and condemned by the Church; and these abuses, so gently spoken of by our Articles, are thus severely denounced by the so-called Œcumenical Council of the Church of Rome at Trent:

(1) Of Purgatory—"The holy Synod enjoins . . that the *sound doctrine* concerning Purgatory . . . be believed, held, taught, and everywhere proclaimed by the faithful of Christ. . . . Such things as are uncertain, or which labour under an appearance of error, let them not allow to be made public and treated of. But those things which tend to a certain kind of curiosity or *superstition*, or which savour of filthy lucre, let them prohibit as *scandals* and *stumbling-blocks* of the faithful" (*Sess: xxv. Decretum de Purg:*).

(2) Of Pardons (*de Indulgentiis*)—"The Sacred and holy Synod . . . ordains generally by this decree that all evil gains for the obtaining thereof [*i. e.*, pardons] whence a most abundant cause of *abuses* amongst Christian people has been derived, be entirely abolished. But as regards the other [abuses] which have proceeded from superstition, ignorance, irreverence, or from what other source soever, since by reason of the *manifold corruptions* in the places and provinces where the said abuses are committed they cannot conveniently be specially prohibited; it commands all Bishops that they each in his own Church diligently collect all abuses of this nature and report them in the first Provincial Synod," etc. (*Sess: xxv. Dec. de Indulg:*).

We come now to the second set, viz: "the Romish doctrine concerning . . . worshipping and adoration as well of images as of reliques," and we ask what is the corrupt doctrine here rejected? Turning to the same Ten Articles we find it set forth at large—"Of Images"—"To the intent the rude people should not from henceforth take such superstition, as in time past it is thought the same hath used to do, we will . . . according to this doctrine reform these abuses, or else there might fortune idolatry to ensue, which God forbid! . . . The people ought to be diligently taught that they in no ways do it [viz: "censing of them, and kneeling and offering unto them with all other like worshippings"], nor that it is meet to be done to the same images, but only to be done to God, and in his honour, although it be done before the image." We proceed now to quote from the condemnation of the Church of Rome of the same abuses: "Moreover, the images . . . are to be had and retained . . . not that any divinity or virtue is believed to be in them on account of which they are to be worshipped; or that anything is to be asked of them; or that confidence is to be reposed in images." "If any abuses have crept in amongst these holy and salutary observances, the holy Synod earnestly desires that they be utterly abolished; in such wise that no images conducive to false doctrine and furnishing occasion of dangerous error to the uneducated, be set up . . ." (*Sess: xxv.*).

We pass now to the third point referred to, "the Romish doctrine concerning Invocation of Saints." It will be noticed that the invocation of angels is altogether omitted. The error here condemned is likewise plainly set forth in the Ten Articles. "Of praying to Saints." "In this way we may pray to our

blessed Lady . . . so that it is done without any vain superstition as to think that any Saint is more merciful, or will hear us sooner than Christ, or that any Saint doth serve for one thing more than another, or is patron of the same." Like England, Rome acknowledges that superstitions had arisen with regard to the Invocation of Saints and orders them removed, the Council of Trent decreeing as follows: "Moreover in the Invocation of Saints, the veneration of reliques, and the sacred use of images every superstition shall be removed, all filthy lucre be abolished, finally all lasciviousness be avoided" (*Sess: xxv. Dec: de Purg: ad fin.*).

From these quotations it is *clarius luce*, that the Roman Church unites with us in condemning the "*doctrina Romanensium*" on these points, and that in such condemnation, she uses much stronger language than do our Articles. Therefore we may drop out No. 4, and pass to the consideration of No. 5.

Here we find a doctrine of transubstantiation condemned because among other things it "overthroweth the nature of a Sacrament." Now the nature of a sacrament is to have two parts, the outward and visible part, and the inward and spiritual part, this doctrine of transubstantiation must then be one which denies the existence of the outward and visible part. And this, indeed, was the prevailing doctrine at the time, as is evident from the case of Sir John Oldcastle, Lord Cobham, who was sentenced Dec. 18, A. D. 1413, and eventually burned, because he would not give his assent to the following statement of the doctrine of the Holy Sacrament, a statement no theologian would make to-day: "The *material* bread that was before is turned into Christ's very Body, and the *material* wine that was before, is turned into Christ's very Blood, and so there remaineth on the altar

no *material* bread, nor *material* wine, the which were there before the saying of the Sacramental words." (Quoted in *Lay Folk's Mass Book*, *p. 120*). From this it is evident that "the nature of a sacrament" was overthrown, as there was no outward and visible part, but this doctrine, repugnant alike to Scripture and sound theology, is thus expressly denied by the Church of Rome:

"This indeed is common to the most Holy Eucharist with the rest of the Sacraments, that it is a symbol of a sacred thing and is a visible form of an invisible grace." (*Sess: xiii., Chap. iii.*) This being the case No. 5 must be omitted, as the doctrine condemned is not that taught by the Church of Rome to-day, although she has still retained the name transubstantiation which however no longer denotes a sensible material change.

We come now to consider Article XXXI., and we preface our remarks by fully recognising that this was intended to be a stern rebuke and denunciation of an abuse which was rife at the time and which roused the deepest indignation in the minds of its framers. To describe anything as a blasphemous fable by synodal action is as stern a condemnation of an error as can well be conceived. But while it is evident that something is very severely condemned, exactly what, is not so clearly discovered. One thing at least is evident, that the abuse was one in doctrine concerning the Holy Eucharist, and that in some way this doctrine contradicted the statement made in the former portion of the Article that the oblation which Christ made upon the Cross was sufficient "for all the sins of the whole world both original and actual." One other thing is evident, that this error condemned was a popular, not scholastic error; the Article does not say—in the which the school authors teach that

the priest, etc., but "in the which it was commonly said that the Priest." It is then a mere popular error attaching to certain special masses, and what this error was we would be wholly at a loss to divine, were it not that it is set forth in full in the corresponding Article of the Augsburg Confession, viz: "There was added an opinion which increased private masses infinitely, to wit, that Christ by his Passion did satisfy for *original* sin, and appointed the mass, wherein an oblation should be made for *daily sins, both mortal and venial.* Hereupon a common opinion was received that the mass is a work that *taketh away the sins of the quick and the dead* and that for the doing of the work" (Article III.).

This doctrine (so clearly the one referred to by the Article) is well described as a blasphemous fable and a dangerous deceit, teaching as it does that the insufficiency of the sacrifice of the Cross is supplied by the sacrifice of the altar, and is clearly condemned by the decree of the Council of Trent treating of this subject which, as we read it, most strongly reminds us of our own Article and Prayer of Consecration. "He, therefore, although about to offer himself once for all (*semel*) on the altar of the Cross unto God the Father, . . . there to make an eternal redemption, nevertheless, . . . in the night in which he was betrayed, that he might leave to the Church a visible sacrifice, . . . whereby that bloody sacrifice once for all to be finished upon the cross, might be represented and the memory thereof remain, etc., etc." (*Sess: xxii., Chap. 1.*)

The Synod further provides that in connexion with the Mass "the Ordinary bishops of places shall take diligent care and be bound to prohibit and abolish all those things which either covetousness which is a serving of idols, or irreverence which can scarcely be separated from

impiety, or superstition, the false imitator of true piety, has introduced." From all this it is clear that No. 7 must be omitted, as it condemns an error not held by Rome. And since the Roman Church has never taught or held that the Sacraments were 'ordained to be gazed upon or to be carried about,' or that elevation and the other ritual acts were of "Christ's ordinance" or that clerical celibacy was of Divine obligation, but only that they were good and useful practices, Nos. 8, 10 and 12 must likewise be omitted. When we remember how accustomed the people were to all these things, it is no wonder that they should have looked upon them as necessary parts of the Christian Religion, and hence when they were more or less being discontinued, it was highly necessary to affirm that they were not by Christ's ordinance and therefore might be laid aside without impiety. One expression, however, may need a word of explanation—"gazed upon." A curious conversation of the Princess Mary with her French tutor gives us an insight into the erroneous idea intended to be condemned. Lady Mary said "I have good memory, . . . how you said one day that we ought not to pray at Mass but rather only to hear and hearken and did prove it because that one says commonly, 'I go to hear Mass.' . . . I cannot see what we shall do at the Mass if we pray not." The tutor answered, "You shall think of the mystery of the Mass and shall hearken to the words that the Priest says." Lady Mary, "Yes; and what shall they do which understand it not?" The tutor: "They *shall behold*, and shall hear and think, and by that they shall understand." (Giles du Guez, quoted in *Lay Folk's Mass Book*, p. 158.)

With regard to the doctrinal and other errors of the Eastern Patriarchates, Rome is as clear as ourselves, and even with regard to the Roman Patriarchate she will not

deny that Pope Honorius was condemned by a General Council for holding a doctrine undoubtedly false, and that Pope John XXII. taught a false doctrine concerning the Beatific Vision until he was forced to retract. It will of course be noticed that the Article has no necessary reference to the time at which it was adopted, but to times previous, the statement being that "the Church of Rome *hath* erred," not "doth err." This then may also be omitted from the list, for while indeed the Roman Church affirms that the Roman Pontiff has never erred when speaking *ex cathedra* as *Doctor universalis*, yet she is ready to admit his many errors as a private doctor. What then remains? Only these four. That works of supererogation "cannot be taught without arrogancy and impiety:" That the Cup, "by Christ's ordinance and commandment," ought to be ministered to the people: That it is "repugnant to the Word of God and to the custom of the Primitive Church," to have the services in "a tongue not understanded of the people:" and that there was something corrupt in the following of the Apostles in one or more of the Sacraments. Four items in which the XXXIX. Articles dissent from the authoritative practices of the Church of Rome to-day, and it will be noted that not one of these is on a point of doctrine! It is the "teaching," not the believing in or performing of works of supererogation which is declared against, and even were this not the case, it still could not be a condemnation of her doctrine, as the Church of Rome has not defined the point, the matter still being one discussed in the schools. The withdrawal of the Cup from the laity, and the disuse of the vernacular in public service, are mere matters of discipline, for in some of the Eastern bodies in visible communion with the Roman

See, the service is said in the vernacular, and the Blessed Sacrament is administered to the people in both kinds. We have then nothing left under this head to consider but the statement with regard to a "corrupt following of the Apostles" in connexion with one or more of the Sacraments, a method of expression which must refer to practice, not to doctrine. This paragraph of Article XXV. was first added in 1563, at the same time that the declaration that there were but two Sacraments was omitted. From this, one thing is abundantly evident, the statement does not mean to deny that there are seven Sacraments but only to condemn something corrupt (*prava* in the Latin), which had crept into the manner of the administration of one or more of them; and that this was the general understanding of the Articles is evident from the fact that the Westminster Confession changed it as follows: "There be only two Sacraments ordained by Christ our Lord in the Gospel" (xxvii. 4). When we come to classify the Sacraments mentioned, according to the two categories, we find great difficulties, for while Matrimony and Orders may be "states of life allowed in Scripture," this cannot be true of Penance, Unction, or Confirmation, which would seem therefore to fall into the other list, "corrupt following of the Apostles." But surely the Article does not mean thus to describe Confirmation as administered among ourselves, and perhaps the corruption referred to is only in connexion with the deferring of Extreme Unction until there is no hope of recovery. At all events the Article presented the same obscurity forty years after it was adopted, as it does to-day, and at the Hampton Court Conference the Bishops were twitted with it by the Puritans, no one even then knowing what it meant. The difficulty was well stated by Reinolds, as follows:

"Thirdly, in the XXVth Article these words touching Confirmation, 'grown partly of the corrupt following of the Apostles' being opposite to those in the Collect of Confirmation in the Communion Book, 'upon whom after the example of the Apostles,' argue a contrariety each to the other; the first, confessing Confirmation to be a depraved imitation of the Apostles; the second, grounding it upon their example, Acts viii. and ix., as if the Bishop in confirming of children did by his imposing of hands, as the Apostles in those places, give the visible grace of the Holy Ghost; and therefore he desired that both the construction might be considered and this ground of Confirmation examined" (Cardwell *Conf: p. 179*). To this Bancroft could make but a sorry answer. The difficulty has been felt by all commentators, and we have not such an opinion of ourselves as to suppose that we can clear it up, nor does it seem important that we should. At all events some corruptions (possibly now for three hundred years unknown) in *practice*, not in doctrine, are what is condemned, and what these corruptions were we probably shall never discover.

The Articles, then, which are sometimes spoken of as the "bulwark of the Protestant Faith," do not condemn one single *doctrine* of the Church of Rome, and only fault four practices, while on the other hand they condemn no less than thirty-one doctrines, more or less prevalent among Protestants, and that in no gentle way, but even in two[1] instances declaring that they who entertain such opinions "are to be had accursed."

[1] Article XVIII., which by the word "also," refers back to hereticks condemned at the end of Article XVI. It is true that the "*et*" is omitted in one Latin copy of 1563, but it is found in the Latin of 1553, and its translation in all the English copies.

III.

Our argument, however, would be incomplete were we to leave it here. The Articles are quite as strong by their silence as by their speech, and teach quite as clearly by their omissions as by their enumerations. Before proceeding, however, to the examination of this point in detail, we must pause to remind the reader of some interesting particulars in the history of the Articles. The present XXXIX. Articles are not even a first draft, but are a modification made in Queen Elizabeth's reign, of the Forty-two Articles adopted in King Edward VI.'s reign, which too, in turn, were the successors of the Ten Articles of Henry VIII. From the successive alterations to which the Articles have been subjected, we can draw a clear argument of the true principle of their interpretation. The Ten Articles of 1536 are in tone exceedingly conciliatory, they are entitled in the Cotton MS. "Articles about Religion set out by the Convocation and published by the King's authority," and while clear in condemning error were too scholastic in their expression to please the innovators in 1553. The Forty-two Articles were, therefore, presented, and made as offensive to Catholics as they could be, so as to pass even that subservient Convocation. The reign of Queen Mary immediately follows, with its fires of Smithfield, and its exiled clergy. Yet when Queen Elizabeth ascends the throne and the clergy return, with the recollection of their sufferings still fresh in mind, Convocation was not willing to pass even the condemnations which were adopted in 1553, but in 1563 made the following most noteworthy changes:[1]

[1] I have taken no notice of Parker's *Eleven Articles*, as they never had any Synodical authority.

1. The number of the Sacraments was no longer declared as in 1553 to be two only, and the names of all seven were restored; a distinction, however, being introduced between two which were said to be "of the Gospel," and the other five which are described as "followings of the Apostles" and "states of life allowed in Scripture."

2. The school authors are no longer charged with the condemned corruptions in Article XXII.

3. All the argument in Article XXIX., which was capable of a bad meaning as directed against the Real Presence, was removed, to the great disgust of the Protestant sympathizers, who wrote to their friends on the Continent, lamenting that the pure truth set forth in 1553 had been withdrawn, and describing the present Article as "mutilated and imperfect." (*Zurich Letters, I. 165.*)

4. The authority of the Church in Controversies of Faith was asserted.

So much then for the history of the Articles. We next ask the question whether the Articles in their present form are satisfactory to those who profess to admire them so much. Of the fact that they are not satisfactory we have the most ample proof. The Low Church school reigned supreme in Ireland, and in 1615 the Convocation of Dublin set forth a series of Articles modelled upon the XXXIX. but supplying what they considered their omissions and correcting what they deemed their errors. Later still the same theological school in England set forth the Westminster Confession in 1647, further improvements being introduced. And last, the new Reformed Episcopal Church set forth in 1875 Articles of Religion, also correcting the errors and supplying the omissions of the XXXIX. Articles. We propose then to take up some of the Articles thus changed and consider

why the change was made. To make the matter clearer to the general reader, the subject is considered under doctrinal headings.

1. The descent into hell. Article III. There can be no better proof of the dislike which those of the Protestant School have to this Article than the fact that it is omitted from the Westminster Confession and from the Articles of the Reformed and Methodist Episcopal Churches.

2. That Holy Scripture alone is the Rule of faith. Everyone knows that "the Bible and the Bible only is the Religion of Protestants," and that the one great central doctrine of the Protestant Religion is that all doctrine must be taken from Holy Writ. Now Article VI. is one of those most disliked by our adversaries, for while it affirms the Catholic proposition that all necessary truth is read in Holy Scripture and may be proved thereby, it does not say that Holy Scripture is the origin of the faith nor that it is the "Rule of Faith," which is the Protestant doctrine as we have pointed out. The Catholic position, which is that of the Article, is well stated by St. Cyril of Jerusalem: "We ought not to deliver even the most casual remark without the Holy Scripture. . . . For this salvation which is of our faith, is not by ingenious reasonings, but by proofs from the Holy Scriptures" (*Cat: Lectures, IV., 17, Ox: Trans:*).

St. Thomas Aquinas also says the same thing. "He proved to them his resurrection by the authority of Holy Scripture, which is the foundation of the faith (*fidei fundamentum*)." (*Summa, P. III., Q. LV., Art. 5.*)

We may add the testimony of Cardinal Wiseman. "We believe that there is no other groundwork whatever for faith except the written word of God." (*Lecture III., cit. by Bp: Forbes.*)

In fact Cardinal Bellarmine goes still farther than our Article and uses language which would seem hardly justifiable. "Wherefore since Holy Scripture is the most certain and most safe rule of belief (*regula credendi*), he would not be of sound mind, who leaving it would trust to the judgment of his own often erring and always uncertain opinion." (*C. I. L. I., cap. 2.*)

Let us see now what our adversaries would like Article VI. to say. With great consistency, they argued that as they held their religion to be derived from the Holy Scriptures, the Article with regard to them should be first not sixth. Accordingly, in the Irish Articles, and in the Westminster Confession, it occupies this position. This, however, was not enough. The Irish Article reads as follows: "The ground of our religion and the rule of faith and all saving truth, is the Word of God contained in the Holy Scriptures." So, too, the Westminster Confession affirms of the books which it recognises as canonical, "All which are given by inspiration of God to be the rule of faith and life."

Most other Protestant Confessions read in like language, *e. g.*, The formula of Concord (1576); The French Evangelical Confession of Faith (1559); The Belgic Confession (1561), etc., etc. But this is exactly what is not said by any Catholic authority, and its omission is a serious blot upon the XXXIX. Articles as a Protestant Confession.

3. The right of private judgment is nowhere affirmed in the Articles, nor is it anywhere stated that the doctrines necessary to salvation are so plainly contained in the Written Word that they can be found by any person not already knowing them by the teaching of the Church. This radical defect from an Evangelical standpoint is corrected by the Irish Articles, which declare

that "all things necessary to be known unto everlasting salvation, are *clearly* delivered therein; and nothing of that kind is spoken under dark mysteries in one place which is not in other places spoken more familiarly and plainly, to the capacity both of learned and unlearned" (*Irish Arts. 4*); the same is affirmed by the Westminster Confession VII. On this point too, therefore, the Article is unsatisfactory from an Evangelical standpoint, and worse than unsatisfactory when taken in connexion with Article XX., which declares that the Church and not the individual, hath "authority in controversies of faith," a statement repudiated by all Protestant Confessions.

4. The Holy Scripture by Protestant theology does not depend for its authority on its reception by the Church, but whatever authority the Church may have is derived from it. The statement therefore of Article VI. (that the authority of the books rests upon the fact that of their "authority there never was any doubt in the Church," and that we receive the Books of the New Testament "as they are commonly received"), which is the doctrine of the Catholic Church, is carefully omitted from the Irish Articles and from those of the "Reformed Episcopal Church," while it is denounced by the Westminster Confession, as follows: "The authority of the Holy Scripture for which it ought to be believed and obeyed, dependeth *not upon* the testimony of any man or Church, but wholly upon God the author thereof." (iv.) "Our full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts." (v.) Here, too, there is another great failing in the Protestant character of the Articles.

5. The books called by Protestants "Apocryphal" are rejected by them as uninspired and uncanonical. Article VI., therefore, is most unevangelical in this particular. For waiving the point that to any ordinary observer it is evident that these books are called "Canonical" being placed under the large-print heading, and the expression "the *other* books" only capable of meaning on the principles of grammar, "the other Canonical books of the Old Testament"—waiving this point, the Article undoubtedly does not deny their inspiration, and this is the very thing which is done by all Protestant Confessions.

The Irish Articles, correcting this error, say (3) "The other books commonly called Apocryphal did not proceed from such inspiration."[1] The Westminster Confession goes still farther and gives the full Protestant doctrine upon the subject. "The books commonly called Apocrypha not being of divine inspiration are no part of the Canon of the Scriptures, and therefore are of no authority in the Church of God, etc." (III.) The Reformed Episcopal Article is equally strong. (Article V.) "The Books commonly called "The Apocrypha" is not a portion of God's word, and is therefore not to be read in Churches, etc.," and this is the general Protestant doctrine and practice, but is neither the doctrine nor practice of the Church Catholic nor of this Anglican part thereof.[2] Article VI., therefore, on Holy Scripture, and

[1] And have changed the title, in our list the "*rest of* the Book of Esther" to "Additions to the Book of Esther!"

[2] It may be well to note that these books are never called by the Church "Apocrypha," but quite the contrary always "Holy Scriptures," *e. g.*, "Table of lessons of Holy Scripture" and in these tables occur Ecclesiasticus, Wisdom and the other Deutero-Canonical Books; the same wording is used repeatedly in the the Book of Homilies. It will be also well to note that the Theo-

its authority, treating of one of the great central tenets of Protestantism, omits every distinctly Protestant doctrine upon the subject!

6. Protestant doctrine expressly declares that the lusts of the flesh are properly sin, while on the other hand the Catholic religion has always affirmed that they only have the "nature of sin." The Catholic doctrine is well expressed by the Council of Trent:—"This concupiscence which the Apostle sometimes calls 'sin,' the holy synod declares that the Catholic Church has never understood to be called sin as being truly and properly sin in those born again but because it is of sin and inclines to sin." (*Sess: v.*) And in accordance with this, Article IX. says that "the Apostle doth confess that concupiscence and lust hath of itself the nature of sin (*peccati rationem*)." Nothing then, from a Protestant standpoint could be more unsatisfactory than the wording of the Article, and that those so-thinking have considered it so is evident from the radical fashion in which they have altered it. To make this quite clear, we place the two passages in parallel columns.

ART. IX.	WESTMINSTER CONF., CHAP. VI. 5.
This *infection* of nature —— doth remain, yea in them that are regenerated. . . . And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath of itself the nature of sin.	This *corruption* of nature during this life doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin.

logians of the Roman Church do not claim a parity of inspiration for all the Books of Holy Scripture and that these are always recognised as in the second class. Moreover all Latin Bibles are printed with the prefaces of St. Jerome from which our Article quotes.

It must be remembered that this point which is apparently not of great importance is in fact one of the most fundamental of the whole Protestant system, as to a large degree the whole question of good works depends upon it. Here then is at least the omission, if not the denial (as we interpret it), of one fundamental doctrine of the Evangelical faith.

7. We come now to the great question which in the understanding of Luther is the proof of a standing or falling Church, the dogma that a man is justified by faith alone through the imputation of the merits of Christ. Surely if the Articles are to be considered in any true sense an Evangelical Confession, this doctrine must be clearly set forth. We look to the Articles and find *not one single reference to the doctrine of imputed righteousness!* The grand central touchstone by which all Protestantism is to be tested is as completely ignored as if it were some curious doctrine entertained by an obscure sect of Buddhists or Mahometans! But it will be said the Articles declare that we are "justified by faith only" and this is sufficient to establish their orthodoxy. We deny that the Articles make any such bald statement. We affirm that they say a doctrine of justification by faith only, set forth in the Homilies, (not the one commonly called by that name) is the "wholesome doctrine." If then we would know what the Church and the Articles teach on this head we must turn to the homily referred to, and there we shall find the Catholic Doctrine expressly set forth, and the Protestant doctrine expressly denied. "And therefore St. Paul declareth here nothing upon the behalf of man concerning his justification but only a true and lively faith. . . . And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God to be joined with faith in every man that is

justified, but it shutteth them out from the office of justifying. Nor the faith also doth not shut out the justice of our good works, . . . but it excludeth them so that we may not do them to this intent to be made good by doing them. For all the good works that we can do be imperfect and therefore not able to deserve our justification, but our justification doth come freely by the mere mercy of God . . ." With this it will be well to compare the decree of Trent upon the same subject, when the identity of faith will be most striking:

"We be said to be justified by faith because faith is the beginning of human salvation, the foundation and the root of all justification without which it is impossible to please God, and to come unto the fellowship of his sons; but we are said to be justified freely because none of those things which precede justification, whether faith or works, merit the grace itself of justification." (*Sess: vi., chapter viii.*)[1]

What, we ask, could be more noteworthy than this agreement with Rome and this departure from Protestant Theology![2]

[1] Several of the fathers have used the expression that we are justified "by faith only," and a catena is given by Bishop Beveridge in loc. *some* of them quite clearly to the point, especially SS. Jerome, Ambrose, Basil and Bernard. The same expression is used by St. Thomas.

[2] The Assembly of Divines, in 1643, thus corrected and amended this Article—"We are justified, that is we are accounted righteous before God and have remission of sins, not for, nor by our own works or deservings, but freely by his grace only for our Lord and Saviour Jesus Christ's sake, his whole obedience and satisfaction *being by God imputed unto us* and Christ with his righteousness being apprehended and rested on by faith only." (Appendix VII., Neale's *History of the Puritans*.) All reference to the homily is omitted.

8. The insufficiency of Article XVII. to set forth the Calvinistic doctrine concerning predestination is admitted on all sides. The Article contents itself with declaring the Catholic doctrine on the subject, the general application of the promises of the Gospel. This most radical defect is clearly and fully supplied by all Protestant confessions of the Calvinistic class. Thus the Irish Articles declare "by the same eternal council God hath predestined some unto life and reprobated some unto death." (12) So too the Westminster Confession says: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life and others foreordained to everlasting death," and with consistency omits the declaration, strangely retained by the Irish Articles, that the promises of God are to be received "as they be *generally* set forth to us." Here then it is plain that the Articles on this crucial point of Calvinistic Theology are silent at least if not hostile.

It does not seem necessary to prolong this investigation which might be done almost indefinitely, as not one single distinctive doctrine of Protestantism is set forth in the Articles.

To sum up then. We have found that the XXXIX. Articles do not teach the following Evangelical doctrines: That Holy Scripture is the Rule of Faith; that the private individual, however unlearned, can clearly read therein all necessary faith; that the authority of the Bible rests upon the internal witness of the Spirit; that the books styled by Protestants "Apocryphal" are uninspired and not canonical; that the uprising of the flesh is properly sin; that the faith which justifies is a faith without hope and charity, but which believes that one is justified; that Christ's merits are imputed to those having this faith; that God has foreordained some to everlasting damnation.

Whatever, then, may be thought of them, their omission of these, the very root dogmas of Evangelicalism, deprives them of all claim to be "the bulwark of Protestantism" or even so much as to be an Evangelical Confession of faith.

This side of the matter being satisfactorily disposed of, we pass to the omissions of another class which are equally instructive. Not only are the Articles eloquent in failing to teach Protestantism, but they are equally eloquent in failing to condemn Catholicism.

We now direct the reader's attention to this point.

1. If there is one question upon which all Protestants are united it is that the Church of Rome is idolatrous, is in apostasy, and that the Pope is the Anti-christ, the Man of sin. Strangely, then, are the articles defective in declaring none of these things, but only that the "Church of Rome hath erred" in times passed, in ceremonies, morals, and faith, without one word of denunciation of her then or present ceremonies, morals, or doctrines. This defect is most radical, and was so keenly felt by the Irish Revisers that they supplied it as follows:—"The Bishop of Rome is so far from being the supreme head of the Universal Church of Christ that his works and doctrine do plainly discover him to be 'that man of sin' foretold in the Holy Scripture, 'whom the Lord shall consume with the spirit of his mouth, and abolish with the brightness of his coming.'" So, too, the Westminster Confession, "The Pope of Rome . . . is that Anti-christ, that man of sin and son of perdition that exalteth himself in the Church against Christ and all that is called God" (xxv. 9). The contrast is surely somewhat striking, and not calculated to please those who desire to find in the Articles an Anti-Roman declaration.

2. That the worship of the Host is idolatry, is one of the most certain doctrines of the Protestant Religion. But there is no such statement in the Articles, and even

the doctrine condemned is only said to have given rise to "many *superstitions*." This defect is well supplied by the Irish Articles, which read—"hath given occasion to most gross idolatry and manifold superstitions." (93.) This is sound Protestant doctrine—and the Westminster Confession uses similar wording. The Reformed Episcopal Articles are still more sweeping and more truly Evangelical. "Transubstantiation . . . hath given occasion to many and idolatrous superstitions. Consubstantiation . . . is productive equally with transubstantiation of idolatrous errors and practices" (Art. xxvii.).

An Article that needs such serious alterations hardly can be looked upon as satisfactory. We might in like manner single out many doctrines, but we have done sufficient to make our point clear. A few references, however, may not be undesirable.

The Irish Articles condemn the following:—"Pilgrimages, setting up of candles, stations and jubilees, Pharisaical sects and feigned religions [by this is meant Religious Orders], praying upon beads" (52): "all manner of expressing God the Father, the Son, and the Holy Ghost in an outward form, all other images devised or made by man to the use of religion" (53): "the Popish doctrine of Equivocation and Mental Reservation" (67): Auricular Confession (74): that the Pope is "supreme head of the Universal Church" (79): "Exorcism, oil, salt, spittle and superstitious hallowing of the water" in baptism (91): "Private Mass" (100): "Limbus patrum, Limbus Puerorum, Purgatory, Prayer for the dead, pardons, adoration of images and reliques, and also Invocation of Saints" (102). This is what we expect to find and what we ought to find in a true Protestant Confession and this is what we do not find in the XXXIX. Articles! To this list the Reformed Episcopal Church has made some additions, *e. g.*, "Apostolic Succession" (Art. xxiv.):

"Ex opere operato" (xxv.): Priestly absolution" (xxxii.).

To conclude, then, this portion of our argument, we append a list of Catholic doctrines and practices rife at the time of the adoption of the Articles, and yet not condemned.

The setting up of crosses, crucifixes and images: the use of incense, vestments, wafer bread, mixed chalice, lights and lamps: the sign of the Cross: the blessing of Holy water, Holy oils, ashes, palms, graveyards, churches, bells, altars, chalices, corner stones, etc., etc.: hearing mass: auricular confession: religious orders and vows: the utility of pilgrimages, processions, flagellations, fasting and other corporal austerities: objects of piety, such as Rosaries, Scapulars, Agnus Deis, etc.: the doctrines of Intention, Ex opere operato, of condign merit; of concomitance, Limbus patrum and Limbus infantum, prayers and alms for the dead, distinction of sins into mortal and venial, the Roman Primacy, the Assumption, the finding of the True Cross, the Invocation of Angels, and a host of others. Not one of these is condemned, and we ask any true Protestant whether these are not many of them the worst corruptions, superstitions and idolatries of the Church of Rome! We do not argue that the Articles, by their silence, give their approval to all these doctrines, practices, and utensils, but we do affirm that a confession which does not in some manner condemn these can lay no claim to being considered a Protestant Confession.

We think, then, that we have made it clear.

1st. That the Articles condemn 31 doctrines very prevalent among Protestants.

2d. That they condemn but four practices and not one doctrine of the Church of Rome.

3d. That they neither teach the distinctive doctrines of Protestantism, nor condemn the distinguishing doctrines and ceremonies of Catholicity.

THE SAINTS IN HEAVEN AND THE SOULS EXPECTANT.

I.

It seems necessary to devote more attention to the condition of the faithful dead than the mere statement contained in the text of this volume, because the truth has become obscured, and in the reaction from a doctrine which taught but two places, the one heaven and the other hell, a new opinion has sprung up and has gained quite wide acceptance among a certain "school" of Churchmen.

Before going further, I must pause to explain the sense in which I use the word "new." I do not mean to affirm that the opinion of which I shall speak was invented only a few years ago, nor that it was never propounded before; it is quite an ancient error and has found those who espoused its cause from very early times, but it has never been held at any one time by any considerable number of people. Its prevalence as an error is altogether of recent date and even now almost entirely restricted to the Anglican Communion. In this essay I shall take the argument from Holy Scripture first; next, the witness of antiquity; and last, the doctrine of Christians to-day. And first let me lay down a broad principle, which has been too often lost sight of. The condition of the faithful dead is quite different since our Lord's death, descent into hell, and ascension, from what it was before. He led the prisoners out of the prison-house and broke the gates of brass and burst the bars of iron in sunder. This being so, no text describing the

condition of the departed can be *conclusive* except it refer to souls after the Ascension. I say conclusive, for we may argue from the less to the greater, and infer that if the blessed souls in the old condition of servitude to death had knowledge of a certain kind they have in their now perfect and freed condition greater knowledge, etc., etc.; but this is argument and logical deduction, not strictly speaking revelation. In examining, then, this matter, the only texts which are really decisive are those in the Acts, the Epistles and the Revelation, and for this brief essay, which does not pretend to be an exhaustive discussion of the subject but merely a proof upon sufficient evidence of the position taken, we shall omit all others.

There is one point upon which all are agreed, and this we shall take for our starting-point, viz: that "Christ sitteth at the right hand of God," and that he sat down upon the mediatorial throne when "he ascended into heaven." That Jesus Christ is in heaven is an Article of "the Christian faith as contained in the Apostles' Creed." Of course it is true that the substance of the Godhead is omnipresent, and that the Godhead fills all things, but it is not true that the Incarnate Son in his sacred humanity is omnipresent; quite the reverse; he is present corporally and locally only in heaven at the right hand of the Father. On this point there can be no dispute. If then any human soul is "with Christ," it is manifest that that soul must be where Christ is, and as Christ is in heaven, it is further manifest that that soul must be in heaven. Now, this is exactly where St. Paul tells us in two places, he would be after death. In II. Cor: v. 8, we read, "We are confident and willing rather to be absent from the body and to be present with the Lord." On this passage Alford's note seems most profound:

"The Apostle . . . carefully chooses the words . . . to express, as he does in Phil: i., 23, . . . that τὸ ἀναλῦσαι is equivalent to συν Χριστῳ ἐιναι . . . which is all that is revealed to us . . . of the *disembodied state* of the blessed." Now, if there is one thing plain to any man not blinded with prejudice, it is that here and in Phil: i., 23, St. Paul plainly teaches that his soul would be with Christ until the resurrection, when it would be returned to his body. Nor is this any modern interpretation, but the same is given by St. Gregory the Great in his *Dialogues*, which I think may sufficiently dispose of this point: "*Peter*—I am well pleased at what you say; but I would gladly know whether before the resurrection of the flesh the souls of the just are received into heaven? *Gregory*—We can neither affirm nor deny this of the just *en masse*. For there are souls of the righteous kept out of the heavenly kingdom, for what reason, except that they are not yet perfected! But, nevertheless, it is clearer than day (*luce clarius constat*) that the souls of just men made perfect after they are delivered from their carnal prisons are immediately received to their heavenly places. Which the very Truth himself attests when he saith, 'whereso-ever the body is, there will the eagles be gathered together,' because where our Redeemer himself is in body, there without any doubt will the souls of the just be gathered together. Moreover, Paul desired to be dissolved and to be with Christ. Whoever then does not doubt that Christ is in heaven, neither let him deny that the soul of Paul is in heaven (*esse in cælo negat*). For he, when speaking of the demolition of his body and of his dwelling in the heavenly home, says: 'for we know that if the earthly,' etc., II. Cor: v." (St. Greg: *Dial:* Lib. IV., cap. xxv). After so plain a text and so perfectly

conclusive an argument from so high an authority it might seem unnecessary to proceed any further, for here at least the legal maxim *ab uno disce omnes* is fully applicable. It may not be amiss to add that the two famous commentators Lapide and Estius treating of these texts give it as their opinion that they are conclusive against the gainsayer. (*Vide* Lapide and Estius, *in loc.*) If Paul be now in heaven others whose souls were in the same state as his at the hour of death must be there also, and the words of the Prayer Book are proved true: "Almighty God with whom do live the spirits of just men, made perfect after they are delivered from their earthly prisons."

The second text which I shall discuss is in the Book of the Revelation. St. John looked into "heaven" as we are expressly told and he saw there, *before the resurrection*, human souls, viz: "The four and twenty elders" who were undoubtably men for they sang a song before God in which they said that they had "been redeemed by the Blood of the Lamb." To these were added the innumerable company of the angels, and then also—"Every creature that is in heaven" (*i. e.*, the Saints, the Church triumphant) "and every creature under the earth" (*i. e.*, the Church expectant) "and every creature that is upon the earth and upon the sea" (*i. e.*, the Church militant here in earth) (Apoc. v. 13). This is then a description of the inhabitants of heaven before the Last Judgment and while there were still earth and sea and a region "under the earth" inhabited by human souls—and at this time, *before* the Judgment, St. John found human souls in heaven. The same division of "all Christ's whole Church" into three parts of Church militant, expectant, and triumphant with Christ in heaven, is also set forth in the third verse of the same chapter

(Apoc. v. 3) and in the 10th verse of the second chapter of the Philippians, where indeed in the English version the force is weakened by the interpolation of the word "things." The text should read: "In the name of Jesus every knee shall bow (*i. e.*, shall make supplication) of those in heaven and those on earth and those under the earth." I cannot refrain from quoting here Alford's admirable note: "And every creature . . . which is in the heaven (the chorus being *universal* this will include the angels and the GLORIFIED SAINTS) and on the earth, and under the earth (not the devils . . . but as in Phil. ii., 10, the *departed spirits* in Hades) etc." (Alford in Apoc: v, 13.) From these texts then we learn an additional fact, not only are there souls of the faithful dead now reigning with Christ in heaven, but there are also other souls, who are blessed and saved, who join in the triumph song of the redeemed giving glory to God, but who as yet are not admitted to the presence of God in heaven, but are "under the earth"—that is to say, it is not only revealed in the Holy Scriptures that there is a congregation of faithful souls triumphing with Christ in heaven, but also that there is likewise another congregation "expectant" of that bliss.

The third text gives us still a further piece of information. St. Paul is contrasting in the XIIIth chapter of I. Corinthians the condition of the soul "now," while weighed down by the infirmity of the flesh, and "then," when freed from the body, as he says, "we are confident and willing rather to be *absent from the body* and to be present with the Lord." (II. Cor., v. 8.) He says that now we see by a glass in an enigma; our present vision of God and of all things is dim, the outline is not clearly defined; but, he says, this is only because of our present condition. It will not be so always. For when we have

been freed from our earthly prisons we shall see God "face to face," and we "shall know even as also we are known." Whatever limitations we may place to the meaning of these last words, whether we affirm that they teach we shall know God then as he knows us now, *i. e.*, perfectly; or whether we extend the meaning (as St. Augustine does in *The City of God*, Bk. 22, chap. 29) so as to include with the knowledge of God such knowledge of all things (and notably of what is going on in the Church on earth) as he is pleased to reveal in himself; whichever of these interpretations we may choose one thing is certain, that the souls of the faithful "then" see God face to face, *i. e.*, are in heaven and enjoy the Beatific Vision. Before leaving this text I may perhaps be allowed to point out how the truth of St. Augustine's exposition is confirmed by St. Paul, who tells us that the Fathers of the old dispensation were kept in Limbus (Abraham's bosom, Hades, etc., etc.) until Christ should come, and that they "received not the promise" (*i. e.*, of the Beatific Vision), "God having provided some better thing for us [than Limbus, viz: Heaven] that they without us should not be made perfect." (Heb: xi., 39.) But Christ is come, "and is set down at the right hand of the throne of God" (Heb: xii., 2), the Saints of the elder dispensation have been perfected for he has led captivity captive, and delivered the prisoners of hope out of the prison-house; they waited for us, but the time of their waiting is accomplished, and now "we also are compassed about with so great a cloud of *witnesses*." They know as they were known, they "witness" the struggles of the Church upon earth, and when our course is done, we "come to an innumerable company of angels, to the general assembly and Church of the firstborn, and to

God, . . . and to the spirits of just men made perfect, and to Jesus." (Heb: xii., 22, 23.)

For those, then, to whom a demonstration from Holy Scripture is final, the matter is (as St. Gregory says) "clearer than daylight," that the Saints are reigning with Christ in Heaven, and have the joy and the knowledge that comes from the Beatific Vision. All this is accurately as well as exquisitely stated by the late Bishop Wordsworth, of Lincoln, in his hymn "Hark the sound of Holy Voices:"

> "*Now* they reign in heavenly glory,
> *Now* they walk in golden light,
> *Now* they drink as from a river,
> Holy bliss and infinite;
> Love and peace they taste for ever,
> And *all truth and knowledge see*
> In the Beatific Vision
> Of the Blessed Trinity."

We come now to the second part of our examination, viz: the witness of antiquity. Several efforts have been made to shew that the earlier Fathers held the the view advanced by some among us to-day, viz: that no souls enjoy the bliss of heaven until after the Last Judgment, but that the just are detained until the resurrection in a place called "Paradise," which is different from heaven and inferior to it.[1]

[1] In support of this opinion the most able book in English is probably that by Archibald Cambell, *Some Primitive Doctrines Revived or the Intermediate or Middle State of Departed Souls, etc.* In this book is given a catena of the Fathers, whom he supposes are favourable to his opinion, but which, if read with their context, will be found to tell in exactly the opposite direction.

Now, as a matter of fact, the following is the case:

1. No one Father of the Church can be found who, speaking of the place where Christ now reigns in glory, does not use indiscriminately "Paradise" or "Heaven" as the name of that place; and the idea of "Paradise" being a place where imperfect souls are now cleansed and fitted for heaven not only is unknown, but is alien to the mind of every known writer of antiquity.

2. No one Father can be found who denies the particular judgment.

3. No one Father affirms that between perfect and imperfect souls there is identity of condition except in the fact that both are disembodied.

4. No one Father can be quoted who denies Beatitude to the Saints before the day of judgment, unless possibly it be Irenæus.

But if it be asked, "what do the Primitive Fathers say?" we can only answer that while evidently they had not so clear a theological grasp of the matter as the later writers, yet that there is no contradiction between us and them on the main issues. All agree that there are souls of the glorified Saints in the heavenly places; that there are besides them souls that will eventually be saved but only "so as by fire" and after much prayer offered by the Church on their behalf. These imperfect souls of the righteous the Greek Fathers (as the Eastern Church does still to-day) sometimes speak of as being "in hell," but in the West this border region of the place of torment was usually considered as a distinct place, and latterly called "Purgatory." One or two quotations to be added to that already given from St. Gregory may not be unacceptable to the reader. When all are [illegible] is difficult to know which to select.

St. Gregory of Nyssa says: "In the heavenly tabernacles where are the orders of angels, the choirs of the patriarchs . . . offering oblations to the . . . all-holy Trinity," etc.—*Orat: in S. Eph: v. fin. t. 3.*

St. Gregory Nazianzen: "And now he is in heaven and there offering sacrifice for us."—*Orat: 43 in Basil, ad. fin.* (*20, O. S.*).

"To thee now are present the heavenly order, the vision of glory," etc., etc.—*Orat: 8 in Gorgon, ad. fin.* (*11, O. S.*).

St. Augustine declares that the Saints are able "to see the very substance of God," etc., and answers the objection that if such is the case there is no need of a resurrection.—*De Gen: ad. Litt. xii., 34,* § *67.*

St. Basil *in Ps: xv.* identifies Paradise and Heaven, and so, too, does St. Ambrose in *De bono mortis, Cap. XII.*

Out of all the writers of antiquity there are but four to be set on the other side: Tertullian, the heretick; Victorinus Martyr, who (St. Jerome tells us in his Epistola ad Magnum) was devoid of learning although ready to be taught; Irenæus, who thought the souls of the saved were in the Garden of Eden until the Resurrection (!); and Lactantius, of whom our own Bishop Bull so admirably says: "He was a rhetorician, not a theologian, and never at any time had a place among the doctors of the Church. . . . He was very little acquainted with the Holy Scriptures and the doctrine of the Church. In consequence he fell into the most serious and absurd errors." (*Def: of Nicene Creed* II., 14, 4, and III. 10, 20.)[1]

[1] The following is a list of some of the Fathers who seem to affirm the beatitude of the Saints in heaven: Ignatius, Dionysius the Areopagite, Justin M., Athanasius, Basil, Greg: Naz:, Greg:

Before proceeding to the last division of my subject, it may be well to stop and state the theological doctrine which has found acceptance in the West at least from the time of St. Augustine, and this cannot be done more clearly than by quoting St. Thomas in the *Summa* (III. Sup: Q. lxix., Art. II.): "As in bodies there is weight and lightness by which they are carried to the place which is the end of their motion, so, too, there is in souls merit or demerit by which they come to the end of their actions; that is to say, either to reward or punishment. Now, as a body through gravity or lightness immediately is borne to its place, unless it be hindered, so souls loosed from the burden of the flesh by which they are detained in this life, immediately attain their reward or their punishment unless they be hindered by something; as, for example, venial sin yet needing cleansing hinders the obtaining of reward. And since a place of reward and a place of punishment has been provided for souls, as soon as the soul is loosed from the body it is either plunged into hell or else it immediately

Nyssen, Chrysostom, Cyril of Jer:, Cyril Alexandrinus, Epiphanius, Theodoret, Eusebius, John Damascene, Theophylact, Cyprian, Hilary, Ambrose, Prudentius, Jerome, Augustine, Leo M., Fulgentius, Gregory M., Anselm and Bernard. This list is taken from Bellarmine, to whom the reader is referred with a warning that he must not expect to find the Fathers on this point (more than on any other) quite consistent with themselves; and further, that often Bellarmine's attempts at reconciling apparently contradictory passages remind one of the attempts to reconcile Stephen's speech with Genesis. The reader of the Fathers must always remember that the Greeks denied that the Essence of God could ever be seen, *i. e.*, comprehended by the creature whether angel or man, a doctrine equally strongly held by the Latin Fathers but not expressed in the same language. (*Vide* St. Thomas.) Forgetfulness of this point has caused many blunders among recent writers.

flies to heaven, unless it is impeded by some stain by which its flight is hindered, so that the soul first needs cleansing. And to this truth plainly the authority of the Canonical Scriptures bears witness, as do also the writings of the Holy Fathers. Wherefore the denial of this is to be held as heresy, as is evident from 4 Dial: Greg: Cap. 25 and 28, and in Eccles: Dog: Cap. 88." But while St. Thomas plainly teaches that the souls of the perfect are in heaven, yet he teaches that after the Resurrection there will be an increment of their glory, owing to the restorating of the body then glorified. He says: "It is written in Rev. vi., 'I saw under the altar the souls of those that were slain,' etc., and the ordinary gloss says: 'The souls of the Saints are now existing under the altar, that is, in less dignity than they will enjoy.' Therefore their beatitude after the resurrection will be greater than after death." (*Summæ Pars: III., Sup: Q. xciii., Art. 1*).

Such then is the theological statement of the matter. The souls of the glorified Saints are in the presence of God in heaven and praise him day and night in his temple, but they do not attain their "perfect consummation and bliss both in body and soul" until after the resurrection. To deny this has been deemed heresy and this so strongly that when Pope John XXII. preached on All Saints' Day, 1331, a sermon in which he said that the Saints would not enjoy the Beatific Vision of the Holy Trinity until after the Last Judgment, he was condemned, and told that unless he retracted he would be deposed from the Papal throne as a heretick! Philip of Valois assembled the greatest theologians of his time to consider the point, and they wrote as follows: "We are all agreed that since the death of Jesus Christ all the souls of the Holy Fathers which he delivered from Limbus

when he descended into hell, as well as those of the other faithful who have departed this life with no need of cleansing, as also those who have passed through the purification of purgatory, are elevated to the clear and full vision of the Divine Substance and of the Holy Trinity, which St. Paul calls 'face to face,' and enjoy perfectly the Divinity; and that this vision which they now have shall not cease after the resurrection to give place to another, but shall remain the same eternally." The words of the Pope's recantation are as follows: "We confess and believe that the souls, separated from the body and purified, are in heaven, in Paradise with Jesus Christ and in company with the angels, and that they see God and the Divine Essence clearly and face to face so far as the disembodied state allows. And if we have preached, said or written ought to the contrary, we expressly revoke it." (Fleury, L. XCIV., § xxi., etc.)

This being premised we may well pass to our last consideration which is this—what answer do the Christian Church and bodies of professing Christians to-day make to the question: Where are the souls of the Saints until the resurrection? The answer I shall give in a few quotations. The Roman Church answers, The Saints are in heaven. "The Church consists principally of two parts, the one called the Church triumphant and the other the Church militant. The Church triumphant is the most glorious and happy assemblage of blessed spirits and of those who have triumphed over the world, the flesh and the devil, and who now, free and secure from the troubles of this life, enjoy everlasting bliss. . . . We are not to infer that there are two Churches, but there are . . . two constituent parts of the same Church, one part of which has gone before and is now in the possession of its heavenly country." (*Cat: of Cl: of Trent*, Chap. x., Q. 5.)

The Greek Church answers "in heaven." "What place is specially destined for the souls of those who die in the grace of God? . . . The souls are in the grace of God, and in the heavenly kingdom, and in heaven (as the hymns of the Church express it)." (*Orthodox Confession*, Q. lxvii.) "The souls of the just, immediately after death and the particular judgment, go to heaven and there are in the possession of felicity." (Macarius, *Theol: Dog: Orth:* vol. II., p. 697.)

For the English Church Bishop Pearson may speak with as much if not more authority than any one author, and he answers—in heaven: "The Saints of God living in the Church of Christ are in communion with all the Saints departed out of this life and admitted to the presence of God. This communion of the Saints in heaven and earth, etc., etc." (On the Creed, Art. ix.)

And for Protestant Christendom hear the Westminster Confession: "The bodies of men after death return to dust and see corruption, but their souls immediately return to God who gave them. The souls of the righteous being then made perfect in holiness are received in the highest heavens where they behold the face of God in light and glory waiting for the full redemption of their bodies." (Chapter xxxii.)

Protestants and Catholics, Romans, Greeks and Anglicans all unite with Paul and John in affirming that God's Saints are now reigning with Christ in heaven.

II.

Having considered the state of the Saints in glory we now turn to those departed souls who are, in the Scriptural phrase, "under the earth," that is, those souls who are still imperfect and not fit for heaven or the Beatific Vision.

On this matter there is some difference between the tradition of the East and West. It is true that the Greek Church does not admit a Purgatory, it is also true that she does not admit any Third or Intermediate state whatever. According to her teaching all souls go either to heaven or hell—but many of the souls who are condemned at the Particular Judgment and sent to hell, may be and are liberated therefrom by the masses, prayers and alms of the living. So that at the last day when they are judged again they will be acquitted. The one point, then, in which the East and the West *do agree* is this: that the progress in the future life *will be painful;* both Greeks and ultra-Latins teaching that the pain will be the same as that of hell (cf. Supplement to St. Thomas)! The following is the Eastern doctrine stated in the words of one of its great Doctors, Macarius, Bishop of Vinnitza and Rector of the Ecclesiastical Academy of St. Petersburg: "The Orthodox Church teaches, like the Church of Rome, (a) that the souls of certain of the dead, to wit, of those who die in faith and repentance but without having had the time to bring forth fruits worthy of repentance, and, by consequence, to deserve of God a complete pardon of their sins, nor to purify themselves therefrom, endure torments until they are judged worthy of such pardon and truly purified; (b) that in such an estate the souls of the dead derive profit from prayers said in their favour by their brethren in Christ who are still alive, from their works of charity, and especially from the oblation of the unbloody sacrifice." (Tom: II., § 259, 3°. ii., Imo.)

And further on he says:

"According to the teaching of the Orthodox Church there is after death no class intermediate between those who are saved and go to heaven, and those who are

condemned and go to hell. There is no intermediate place where those souls are which [only] repent before their death—all such souls go to hell, from whence they can only be delivered by prayer." (*Ibid.*, III. 1.)

Such then is the doctrine of the Greek Church, a doctrine apparently widely different from that of any Church in the West.

We proceed now to define the doctrine of the Roman Church on this subject. And here we must be careful to distinguish between "the Romish Doctrine concerning Purgatory" which our Article condemns as a "fond thing," and which the Council of Trent condemns as "uncertain or labouring under an appearance of error" or as tending "to a certain kind of curiosity or superstition, or savouring of filthy lucre," all of which corruptions of the doctrine concerning purgatory it declares to be "scandals and stumbling blocks to the faithful"—we must be careful to distinguish between this mediæval doctrine concerning Purgatory condemned alike by England and Rome, and that doctrine which is *taught* by Rome and which has always been *held* by many in England—viz:

"There is a Purgatory, and the souls there detained are relieved by the prayers of the faithful, but chiefly by the acceptable sacrifice of the Altar." (*Conc: Trid: Ses:* 25.)

This is absolutely all that Rome *teaches* on this subject. Many private doctors have taught much more, as many private doctors among ourselves teach many things untaught by the Church; but this is all the Church of Rome teaches as of faith, and she "enjoins on Bishops that they diligently strive that the sound doctrine concerning Purgatory, delivered by the Holy Fathers and Sacred Councils be believed, held, taught, and everywhere proclaimed by the faithful of Christ."

We naturally next ask, what is the doctrine of the Church of England on this subject? If the Homily concerning Prayer in the Second Book is one of the Doctrinal Standards of the Church, and if the teaching of that Homily is the dogma of the Church, then the matter is as clear as daylight:

"The Scripture doth acknowledge but two places after this life, the one proper to the elect and blessed of God, the other to the reprobate and damned souls."

And again:—

"As the Scripture teacheth us, let us think that the soul of man passing out of the body goeth straightway either to heaven or else to hell, whereof the one needeth no prayer, and the other is without redemption."

And again:—

"Let us not therefore dream either of purgatory or of prayer for the souls of them that be dead."

Such is the doctrine of the Book of Homilies, but is this the teaching of the Church? So far from this being the doctrine of the Church, it would seem that the greater part of this Homily (as also of several others of the Homilies) is erroneous, ignorant, and subversive of the truth, for while indeed we may generally give our assent to the proposition that the Two Books of Homilies are "instructive in piety and morals," and that they are "an explication of Christian doctrine;" we may also hold that in some points they are a very bad "explication," and so far from being the teaching of the Church that they are in these particulars only the teaching of the men who wrote them, and that in such a case as the one before us we must examine the argument of the Homily and see whether it be valid. Now the author tells us that Scripture says thus and so, and from the Scripture St. Augustine, "a doctor of great authority and

also antiquity," teaches thus and so, and with him agree both Chrysostom and St. Cyprian—and having cited these authorities the author concludes:

"Let these and such other places be sufficient to take away the grave error of Purgatory out of our heads; neither let us dream any more that the souls of the dead are anything at all helped by our prayers."

He arrived at this conclusion from Scripture because Chrysostom, Cyprian, and Augustine said so. His method of reasoning is sound and churchly, only in the matter of fact he erred—the men he quoted taught the doctrine he thought they condemned, *ergo*, the premises being reversed the conclusion is reversed. Let us hear, then, what these Fathers really do say.

St. Chrysostom says:—

"Oblations are not made in vain for the dead, nor are prayers said for them in vain, nor in vain are alms offered for them; all these things the Spirit has commanded, wishing us to be aided one by the other." (*Hom: on Acts, ix.*)

And again:—

"Not idly were these things enacted by the Apostles, that in the dread mysteries there is mention made of the dead; they know that great benefit comes to them, yea, great gain. For when the whole congregation and the sacerdotal body stand there, all lifting up their hands, and the dread Sacrifice is laid out, how shall we fail to prevail with God in supplicating for them?" (*Hom: in Phil: iii.*)

St. Cyprian is equally explicit. Geminius Victor had died, and contrary to the Sacred Canons he had appointed a Priest as his executor; St. Cyprian hearing of this writes to forbid prayers or masses to be said for him.

"The Bishops, my predecessors, taking all things into devout consideration, and with skill providing all things, have thought good that no one dying should appoint a clergyman for his executor, and that if he should do so, no offering should be made for him nor should the Sacrifice be celebrated for the repose of his soul. For he who has attempted to take the priests and ministers from the service of the Altar does not deserve to be named at the Altar of God in the prayers of the priests. And therefore since Victor has dared to appoint a priest his executor, do not allow any mass to be offered for the rest of his soul, nor any prayer in his name to be made in the Church." (*Cypr: Ep: lxvi. ad Clerum et pleb: Furnitan:*).

We now come to St. Augustine, the doctor "of great authority and antiquity." Amid a multitude of passages we chose the following:

"There can be no doubt that the dead are helped by the prayers of Holy Church, by the life-giving Sacrifice and by the alms which are offered for them; to such an extent that they are more leniently treated by the Lord than their own sins have deserved. For the whole Church observes this as a tradition from the Fathers, that prayer should be offered for those who have died in the Communion of the Body and Blood of Christ at their commemoration in the Holy Sacrifice, and also that it should be offered for their intention." (*Serm: clxxii.*)

Such then is the real teaching of Chrysostom, Cyprian and Augustine, concerning which the author of the "Homily concerning Prayer" was in error, and from which error he fell into grievously untrue conclusions. It may be well to note that Chrysostom died in A. D. 407, Cyprian in A. D. 258, and Augustine in A. D. 430. The homily therefore I have shewed is erroneous—as it

condemns as contrary to Holy Scripture that which the Church Universal has always done. It is ignorant—in as much as it attributes to three great Saints errors which they most flatly contradict in their undoubtedly genuine writings. It is subversive of the truth—in as much as it inculcates a breach of charity, in forbidding prayer for the vast majority of men, when we are ordered out of Christian love to pray for *all* men, and since the Church has never restricted this general direction to the few who happen at any given time to be on earth in the body.

The doctrine of this Homily, then, being proved not to be the doctrine of the Latin or Greek Church to-day, nor of the Church of the Early Ages, cannot be true, and hence cannot be the doctrine of the Church of England. This being the case we find that we are left to ourselves to gather what we can on the subject, and indeed any student of antiquity knows that, dissimilar as are the views of the Fathers, on one thing they all agree, both Latin and Greek, both early and late, viz: that the dead are to be prayed for, and that alms and the Holy Eucharist are to be offered for their souls. On this point there being a consensus of the Fathers, and the universal and unbroken custom of the Church, I conclude that this is part of the dogmatic teaching of this Church, but on other points on which there is no such consensus, and concerning which no rulings have been made by the General Councils, I presume the dutiful children of the Church are free to entertain such views as they please. In other words, I conclude that the positive teaching of this Church is that disembodied souls not yet perfected, but departed this life with true repentance, are helped by the prayers, alms and sacrifices of the living. As for the name by which the place of their abode is to be called,

or its location or its nature, nothing is defined; but of its existence many thinkers are convinced even among Protestants. I select from a vast number, as representative examples, Canon Farrar and the Lutheran, Dr. Martensen. The former, in "Mercy and Judgment," says:

"The ancient Fathers are nearly as unanimous in recognising an intermediate state, as popular teaching is unanimous in speaking of 'dying and going straight to heaven or to hell.' Justin Martyr says that persons who used such language were not to be considered Christians or even Jews. Tertullian, Lactantius, Origen, Hilary, Ambrose, Augustine, are all perfectly explicit on this point, and to our own Reformers it seemed so clear that the entrance on the state of æonian joy or sorrow was not decided till the resurrection, that in the xl. Article of 1552 they imply their belief in the intermediate state by their express condemnation of the fancy of psycho pannychia or the inanition of the soul between death and judgment." (*Mercy and Judgment*, p. 68.)

The Lutheran Bishop speaks in the like manner:

"Since no soul leaves this state of being in a fully concluded and finished condition, the middle state must be considered as a realm of continued development wherein souls may be prepared and ripened for the last judgment. Although the Catholic doctrine of Purgatory is rejected because it is mixed up with so much that is harsh and false, it contains nevertheless the truth that the intermediate state, in a purely spiritual sense, *must be a purgatory* determined for the purifying of the soul." (*Translated in* Luckock, *After Death*, p. 126.)

When we come to the doctrine in Holy Scripture and quote II. Maccabees, we are told that one instance is not sufficient to establish sacrifice for the dead as a Jewish custom, and that the Book of Maccabees is "Apocryphal."

No such name is given to it either in the Prayer Book or in the Book of the Articles of Religion. We are told indeed, that it is not to be used in the way in which the Hebrew canonical books are, but Art. VI. places it in the list of "the Canonical Books," and in common with "the other books" of which the Hebrew originals are lost, this book is to be read "for instruction of manners." One reason why these books are not to be used to "establish" a doctrine is that we only have them in translation. On this point it will be well to notice, even at the risk of repetition, how they are quoted indiscriminately with the rest of Holy Writ in the Prayer Book, and how they are cited in the Book of Homilies. Of this last a few examples will be interesting:—

"Almighty God by the wise man saith—'That man which sweareth,' etc. (*Eccles:* xxiii., 11.)" (*Hom: on Swearing.*)

"As the Scriptures do plainly by manifest words testify. The Book of Wisdom saith: (*Wisd:* 1. 3.) And another place saith (v. 15). And in another place the same book saith (iv. 7)." (*Hom: against Fear of Death.*)

"Also in the Book of Wisdom. . . . For thus we read there spoken to Kings. (*Wisd:* vi. 1–3.) Let us learn also here by the *infallible and undeceivable* Word of God that Kings," etc. (*Hom: on Obedience.*)

This however is merely said to defend a part of God's Holy Word from rationalizing attacks, not because the text referred to has any necessary bearing on the question whatever. If we could prove that God ordered the Jews to pray for their dead it would be no proof whatever that we Christians should do so, for the state of the dead before the coming of Christ might have been such as to have required prayer, and their state since his coming might not, and therefore though one of the ten

commandments had been "Remember that thou be diligent to offer sacrifice and to pray for the dead" it might have had no more force to us Christians than the command that every male should be circumcised. The only interest whatever attaching to this matter is the shewing that the Jews *did* pray for the dead before the time of Christ, and this historical fact needs no proof, having never been denied.[1]

Let us then look at the broad question. The New Testament says "Pray for *all* men," the Christian Church from the earliest ages has understood this as including

[1] The following from the Prayer Book of the Jews may interest the reader:

"May the repose established in the heavenly dwelling place, under the wings of the Divine Presence in the holy and pure height that shine and are glorious in the brightness of the firmament, together with the renewal of strength, the purging of transgressions, the entrance to salvation, compassion and favour from him that sitteth on the throne on high, and a goodly portion in the life to come, be the lot, dwelling place and rest of the soul of our deceased brother N. (whom may the Spirit of the Lord lead into Paradise), who departed from this world according to the will of God, the Lord of heaven and earth. May the Supreme King of Kings of his infinite mercy grant unto him mercy, pity and compassion. May the Supreme King of Kings of his infinite mercy guide him under the covering of his wings and in the secret place of his tabernacle; that he may behold the fair beauty of the Lord and may visit his Temple. May he raise him up again at the Last Day, and cause him to drink of the River of Pleasure. May he cause his soul to be bound up in the bond of life and his rest to be glorious. May the Lord be his inheritance and grant him peace. May he rest in peace, as it is written 'He shall enter into peace; they shall rest in their beds, each one walking in his uprightness.' May he and all the people of Israel who lie in the dust, find a place of mercy and joyfulness. May this be the will of God and let us say Amen." (This translation is taken with slight revision from "The Form of Prayers according to the custom of the Spanish and Portuguese Jews." Philadelphia, 5638.)

the dead, and her practice has been consistent with this understanding. Is there any thing in Holy Scripture to lead us to suppose that "all" means only the living at a given time? The burden of proof must rest upon the gainsayer—we need not prove that "all" means "all," it is plainly the place of the opposer to prove that "all" does not mean "all." And until this has been done, humble Christians will continue to think that the Divine Scriptures teach prayers for the dead, especially as St. Paul knew that such was the custom of the Jews, and would be sure to continue with them when converted unless it was stopped. Take the parallel case—we say; the Lord said "Drink ye *all* of this," from which we conclude that women as well as men were intended to receive the Holy Communion. And the Church considering that "all" means "all," has ever given the Holy Sacrament to women as well as men. Suppose, now, some one says, "not one explicit sentence can be quoted out of the Bible in its favour;" we answer, Well, what difference does that make? what is there is explicit enough for us, so much so that although there is not a word about women receiving the Sacrament we believe and teach that that Sacrament is "generally necessary for salvation" as well for women as for men. The Scripture says "Drink ye all." The early Christians believed "all" meant "all"—to them and to us the Scripture proof is complete. So too with regard to prayers for the dead. The Scriptures say—"pray for all men," the Jews prayed for all men, the early Christians prayed for all, the whole Catholic Church has always prayed for all, and to us the Scripture proof is absolutely conclusive. Prove to us that Holy Scripture as interpreted by the Church forbids giving the Communion to women and we will cease to do so; prove to us that Holy Scripture as interpreted by

the Church forbids prayer for the dead and we will cease to pray for them.

I should not pass over what is a most important mass of evidence upon this subject and one which increases year by year. I refer to the inscriptions in the Catacombs. Among these, prayers for the repose of the faithful dead are very common, and all but universal in the earlier epitaphs, but grow more and more rare as time goes on. To quote from DeRossi, the authority on the subject, would occupy too much space, but perhaps a quotation from a more accessible book, *Roma Sotterranea*, by Northcote and Brownlow may serve the purpose:

"If we turn to DeRossi's volume of dated inscriptions we have seen that the same facts appear there also. Among the first thirty we have the 'fish and the anchor,' in the year 234; 'Mayest thou live among the Saints,' in 268; *In pace*, A. D. 290; and prayers 'that the departed may be refreshed with the holy souls,' A. D. 291; or that 'he may live in God,' A. D. 307.

"And it is important that we should bear in mind (what has been already stated on DeRossi's irrefragable authority) that *hardly* one of these Christian *formulæ* (except *In pace*) is to be found in the far more numerous inscriptions bearing later dates. All the tokens of the new religion fall within the compass of less than a hundred years before the accession of Constantine, during which period we have barely thirty inscriptions altogether; but whereas the next two centuries and a half (down to A. D. 590) give nearly 1500 such inscriptions, yet *not a single* specimen occurs of the same simple, earnest, affectionate prayer for the departed as we have found during the first three centuries." (*Vol.* 3, *p.* 75.)

I proceed now to give a few samples of these early epitaphs:

"Aurelius Allianus of Paphlagonia, a faithful servant of God, sleeps in peace. May God remember him for ever."

"Demetrius and Leontia to their well-deserving daughter, Sirica. Lord Jesus, remember our child."

"O Lord, let not the spirit of Venera be in darkness."

"Refresh, O God, the soul of ———."

"To my sweetest wife. . . . She has deserved that an epitaph should be inscribed to her to the end that whosoever of the brethren shall read it may ask God that her holy and innocent spirit may be received of God."

Such then are the epitaphs of the first three hundred years after the death of our Lord. But suppose they had not been so, what would have followed? Would it have proved anything against the practice of prayers for the dead? Clearly not. For we know that Tertullian, A. D. 204, says—"We make oblations for the departed on one day in the year;" and moreover that every one of the Ancient Liturgies explicitly prays for the repose of the faithful dead, *e.g.*, the Clementine has the following suffrage: "For those who have gone to rest in faith, let us pray."

As there is no fact that can be more certainly proved, so there is no fact that has been more universally recognised both by friend and foe than this, that from the earliest times the Christian Church has prayed for the dead. Even Burnet says, in speaking of "the practice of praying for the dead:"—". . . of which we find such full evidence in Tertullian and St. Cyprian's writings, that the matter of fact is not to be denied. This appears also in all the ancient liturgies: and Epiphanius charges Aerius with this of rejecting all prayers for the dead, asking, Why were they prayed for? The opinions that

they fell into concerning the state of departed souls in the interval between their death and the day of Judgment gave *occasion enough for prayer;* they thought they were capable of making a progress and of having an early resurrection." (*On the Articles. Art. 22.*)

But we are often told that "all petitions for the dead have been pruned away from the English ritual," and we are informed that this is "decisive." We write feeling deeply that what we say will be a surprise to many people, but we cannot see any reason why the practice of the Church of England and of the Protestant Episcopal Church for the last three hundred years should be decisive of anything! We certainly are not prepared to claim for that wondrous period, the XVI. century, a new descent of the Holy Spirit and the beginning of a new tradition. And if we make no such claim for it, why should we suppose the results of its deliberations on this or any other subject should be more "decisive" than the results of the deliberations of the present age? And surely if we are asked to consider the *prima facie*, there is more reason in restoring to the smallest branch of Christ's Church a practice which is still used by all the rest, and which was used by her till three centuries ago, than in persevering in the peculiar vagaries of a period of upheaval in a small part of the Church. People talk of the traditional teaching of the Roman Church. I know what that means and no doubt it is of great value; also the traditional teaching of the Eastern Churches, both orthodox and heretical, is of great weight, because in these Churches there has been no break. It may be partly corrupt; at least, however, the tradition is continuous. But I do not know what the traditional teaching of Anglicanism is! If that teaching agrees with the teaching of the rest of the Western Church, then it is probably

right, but if it differs from this and is only the tradition of the peculiar tenets of some upheavalists of three hundred years ago, it cannot be of the least value to any one. What possible conclusion can follow from the consensus of Anglican writers *since* the Reformation? All it can prove is that a certain doctrine has found very general acceptance for that length of time in the Anglican Church, but it proves absolutely nothing as to the truth of that doctrine. We freely admit that the dead are not very explicitly prayed for in our present Prayer Book; but the only thing of which this is decisive to us is that our present Prayer Book has in this point departed from the use of the Church. And while we are not called upon to condemn the men who were responsible for this departure from Christian usage, we must be most clear in declaring that the tradition of three hundred years of compromising insularity, pandering to continental and home-bred heresy, cannot outweigh the voice of eighteen centuries of God's Church. If the Prayer Book were the historic Office Book of Anglo-Saxon Christianity then the omission of more explicit prayers for the dead would be, not indeed "decisive" of anything, but very significant. The Prayer Book, however, is nothing of the sort. It is the old Office Book cut and sliced and tampered with so as not to offend the peculiar theological views of restless and innovating spirits in the Church, and of still more restless spirits without her pale. Under these circumstances how can the Prayer Book be supposed to be a dogmatic definition of all that must or may be believed or practised with the approval of the Church? In fact the wonder is, not that certain ancient doctrines and practices which had been abused and against which therefore there was much prejudice, such as prayer for the dead,

were omitted or unduly obscured, but that nearly every dogma and practice of Catholic Antiquity has been explicitly retained. The Prayer Book is not, nor does it claim to be, nor has it ever been seriously asserted that it was intended to be, the *Regula fidei* of the Church, so that what is not read therein cannot or ought not to be believed or practised by faithful Churchmen. Far from it. The Prayer Book is the expression of the least one can believe and do, and yet be considered within the pale of the Church. Provided a man is willing to ask God "to have mercy upon all men," to beg him "not to remember the offences of our forefathers," to ask that "we with them (*i. e.*, the faithful dead) may be partakers of thy heavenly Kingdom," and to pray God that 'all his whole Church may obtain remission of their sins, and all other benefits of his Passion'—provided he is willing to say all these prayers, the Church leaves him at liberty to believe what he pleases concerning their efficacy, or the limitations of their extent. If, then, our Prayer Book to-day had no prayers for the dead at all in it (a proposition we will never grant the truth of), yet it would not be in the slightest degree conclusive that Prayer for the Dead was not the teaching of the Church of old, and an approved habit of the Church to-day. All that would follow would be that the Church deemed at the time of the Reformation that the danger of falling back into the old errors on the subject was greater than the advantage of having more explicit prayers, and that therefore for the time being such prayers were omitted and have not since been restored.[1]

[1] There are some who seem to think that the Anglican Churches are in heresy because they do not lay greater stress upon the doctrine of Prayers for the dead, for such the following quotation from a sermon by the famous Abp: Philaret, Metropolitan of Moscow, will be instructive:

We have found then that both East and West agree that prayers, alms and sacrifice are to be offered for the repose of the dead, that such a doctrine and the practices following therefrom have been in the Church from the very earliest days. That such was the doctrine of the Jews before the time of our Lord and has continued to be so since, that traces of it are evident in Holy Scripture, and that since we are therein bidden to pray "for all men," prayer for the dead will continue to be a duty taught in the Written Word, until it can be shewn that "all" does not mean "all," but only the few living. We have seen that prayers for the dead are frequent among the early epitaphs of the Catacombs, and lastly we have shewn that the faltering speech of our present Office Book upon the subject cannot be justly interpreted as being a condemnation of the practice by the Church. From all which it follows that to pray for the souls of the faithful dead is a duty laid upon all Christian people, a duty taught by the Holy Apostles, and the words of Holy Scripture as interpreted by the uniform practice of the Church from the beginning, evinced by the epitaphs of the Catacombs and by the writings of the Fathers, and

"The all-seeing wisdom of God does not in Holy Scriptures proclaim very loud the command to pray for the dead, perhaps lest the living, relying upon the succour, should relax their efforts to work out their own salvation before the death of the body. But as such prayers are not forbidden, does not this signify that it permits, etc.

"And perhaps this is the reason why prayer for the dead has existed from antiquity and still prevails in the Church, not as a part solemnly proclaimed and essential to the faith and as severely prescribed, but as a tradition and pious custom, always continued by the free obedience of the faith and by frequent spiritual experiences." (Philarete, *Choix de Sermons et Discours.* Paris, 1866, Tom: II., pp. 29, 30.)

that in view of these things, it must be a dogma and practice of the particular part of the Church to which we belong, the boast of which is that she still holds all that is primitive and apostolic both in faith and practice.

ON THE NUMBER OF THE ŒCUMENICAL SYNODS.

There should be no trouble in determining the number of councils which are really œcumenical, for although Rome counts as such all those synods of the West which have been called by the Pope and designated by this name, yet these are manifestly only local and their decrees can lay no claim to œcumenical acceptance, having been absolutely rejected by the entire East. Of the whole Church there are but seven councils that have found universal acceptance and are received as œcumenical by both East and West. The last of these was the Second of Nice, held in A. D. 787. Perhaps it might seem that the Council of Florence should be added to this number, since at it the Eastern Church was duly represented, but as the decrees, although approved by most of the Easterns present, were always rejected all over the East, no plea for œcumenical acceptance can be made. There would be no need of this present essay had it not entered the minds of some Anglican writers to reject the Seventh Council and to fix the number at six. This number is at present utterly without defence, being accepted neither by East nor West. For the "Four Œcumenical Councils" there is, however, something to be said, as they are constantly referred to and quoted by this title by ancient writers, *e. g.*, St. Gregory, who speaks of them as of the same authority as the Four Gospels. The attempt to exclude the Seventh Synod has given rise to most grave misrepresentation, both of history and of the doctrine taught by the synod, and

while indeed it might be sufficient to let the decree of the council speak for itself, perhaps a brief treatment of the doctrine, on the lines of the great Fathers and a statement of the historical facts may not be without use.

The council defined that there was one supreme worship of trust, faith and confidence which is described by the Greek word "Latria" which can be given to God alone; but that while this is true we find another word used in Scripture which has a much wider meaning, viz: *προςκυνησις*, and refers to worship of a lower order whether given to God or to his creatures. Before going further we must state that in the Hebrew there are two words used, the one *abadh*, which finds, when used with reference to God or to false gods, its equivalent in *λατρευω;* the other *shachah*, which is represented by *προςκυνεω*. Now in the Old Testament no distinction in the Hebrew is drawn between these words when applied to creator or creature. The one denotes service primarily for hire; the other bowing down and kissing the hand to any in salutation. Both words are constantly used and sometimes refer to the creator and sometimes to the creature—*e. g.*, we read that Jacob served (*abadh*) Laban (Gen: xxix., 20); and that Joshua commanded the people not to serve the gods of their fathers but to serve (*abadh*) the Lord. (Josh: xxiv., 14.) And for the use of *shachah* the following may suffice: "And all the congregation blessed the Lord God of their fathers and bowed down their heads and worshipped (Hebrew, *shachah;* Greek, *proskyneo;* Latin, *adoro;*) the Lord and the King." (I. Chr: xxix., 20.) But while it is true of the Hebrew of the Old Testament that there is no word which refers alone to Divine Worship (a peculiarity of the English and Latin languages as well as of the Hebrew), this is not true of the Septuagint Greek nor of the Greek of

the New Testament, for in both *proskyneo* has its general meaning, sometimes applying to the creature, sometimes to the creator, but *latreuo* is used to denote Divine Worship alone, and (as St. Augustine well points out) whenever *abadh* is used for worship other than divine, *latreuo* is not used as its equivalent. Abp: Trench gives as an illustration of the use of these words, two circles having the same centre, the larger including the less. (*Synonyms, Latreuo.*)

In distinguishing, then, worship into two classes, the one divine (*latria*) due to God alone, and the other of wider range and of different degrees given both to the Creator and to the creature (*dulia*, the LXX. equivalent for *abadh* as applied to others than God) the Church has but followed the authority of the Divine Scriptures, and had the council decreed otherwise than it did it would have failed to set forth the traditional faith of the Church, resting upon the authority of the Written Word.

This being established, we pass to the second point determined by the council, viz: that the sacred representations of our Lord, the Holy Cross, etc., etc., should be set up and duly reverenced according to custom, but that to them must not be given any divine service. Now this seems really a mere corollary to the last proposition, for if there is properly a certain reverence due, for God's sake, to holy persons and things, it is manifest that the sacred images must be included among the objects which can rightly claim the worship of dulia. I suppose that hardly anyone would think of quoting the ceremonial prohibition of bowing down to idols which is contained in the Second Commandment as binding upon Christians any more than they would quote the law which forbade Mordecai from bowing to Haman. But lest some such idea should be in anyone's mind we may

quote the words of Dr. Arnold (who, perhaps unknowingly, is but saying what St. Augustine said long before), "It is manifest to every thinking person that the fact of the Incarnation is a virtual repeal of the letter of the Second Commandment. For in the Person of Jesus Christ there was given us an image of God, which we might and should represent to ourselves in our own minds; and what our thoughts and minds may lawfully and profitably dwell upon may clearly be no less lawfully and profitably presented to our bodily senses." (Arnold's *Sermons*, vol. iii., p. 40—note.)

Of course, the outward manifestation in bodily acts of this reverence will vary with times and with the habits of peoples. To those accustomed to kiss the earth on which the Emperor had trodden, it would be natural to kiss the feet of the image of the King of Kings, and in either case the act would be free from any possible suspicion of superstition, far less of idolatry. The same is manifestly true of any outward acts whatever, such as bowing, kneeling, burning of lights, and offering of incense. All these are but outward signs of the reverence due to that which the image represents and pass backward to the prototype, and so the Council defines, citing the example of the serpent in the wilderness, of which we read, "For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all." (*Wisdom*, xvi. 17.) If anyone feels disposed to attribute to outward acts any necessary religious value he is falling back into Judaism, and it were well for him to remember that the nod which the Quakers have adopted out of protest to the bow of Christians was once the expression of divine worship to the most sacred idols; that in the Eastern Church the priest only bows the head to the Lord in the Holy

Sacrament while he prostrates himself before the infidel Sultan; and that throughout the Latin communion the acolythes genuflect before the Bishop, as they pass him, with the same genuflection that they give to the Holy Sacrament upon the Altar. Moreover, we may well quote to them the fine satire in the letter of this very council to the emperor and empress. St. Paul "says of Jacob (Heb: xi., 21), 'He worshipped the top of his staff,' and like to this is that said by Gregory, surnamed the theologian, 'Revere Bethlehem and worship the manger.' But who of those truly understanding the Divine Scriptures would suppose that here was intended the Divine worship of Latria? Such an opinion could only be entertained by an idiot or one ignorant of Scriptural and Patristic knowledge. Would Jacob give divine worship to his staff? Or would Gregory, the theologian, give command to worship as God a manger?" [1]

The matter of the doctrine defined by the council being disposed of and found to be clearly consonant to Holy Scripture and sanctioned by the custom of the Church, we proceed to consider the purely historical question as to the position of the Second Council of Nice. With regard to the regularity of the manner of its calling, and to the constitution of the body when it

[1] It is curious that the Church of England, after having so nearly fallen into the iconoclastic heresy at the time of the Reformation that she allowed a destruction and spoiling of her altars and shrines not less radical than that that had taken place in Constantinople, and also suffered a sermon distinctly heretical to be introduced among her Homilies, should, in direct conflict with that Homily still unrepealed (as, fortunately, also unread) and with that history which can never be obliterated, during this century have filled her churches again with images in stone, wood and glass, and that these "restorations" have been ruled legal by the civil courts of the Realm! Such is the power of the right.

assembled, there is not the slightest doubt, nor ever has been. The Pope was represented and the Patriarchs of the East; its decrees were passed with unanimity, and have been for centuries received all the world over. It only remains, then, to answer objections which have been brought against its œcumenical character by those who have taken in hand to dispute it. These objections are three. First. That its decrees are superstitious and idolatrous. This argument is urged by Littledale and other Protestants generally; but as they also deny the infallibility of the Church, we need not consider their objections any further, for as this doctrine has been universally received in the Church for centuries, its truth is equally certain, whether it has been defined by an Œcumenical Synod or not. All those, therefore, who argue against the council on the doctrinal ground are hereticks in heart, harbouring the very errors which the council condemned, and therefore their opinion is of no more value than would be that of an Arian on the character of the I. Council of Nice. The second argument brought forward is, that its decrees were rejected by the Council of Frankfort—a Council equal in point of numbers to itself, and practically representing the entire West;[1] and that not only is this so, but that the grounds upon which the Council of Nice based its decision were examined and refuted by the Caroline Books. This objection is urged by William Palmer in his *Treatise on the Church of Christ*, and he is copied by Littledale and others. In answer to this, I would refer the reader to Hefele *in loc:*, to Fleury's *Ecclesiastical History*, and to Fr: Ryder's *Answer to Littledale*. No doubt upon the

[1] It is interesting to note that the decrees of the Fifth Œcumenical Synod were rejected by Gaul and the whole of North Italy. *Vide* Hefele *in loc:*.

history of the matter there is some lack of clearness, but this affects only the historian and not the theologian, for, making all allowances to the opposer, this point stands certainly true and undisputed—the Frank Prelates, by a mistranslation, supposed that the council taught that the same Divine worship which was given to the Holy Trinity should be given to the sacred images. It cannot be wondered at that such a doctrine was rejected with abhorrence. Another thing which is certain, is that the Gallican churches approved of the setting up of images, but that at that time they had no custom of bowing to them, nor of burning lights or incense before them; but it is equally certain that very shortly afterwards all these practices of piety obtained in Gaul and Germany.

The most, then, that can be made out against the council from the action of the Church of Gaul is that at that time the customs of the East were (after the manners of the people) more demonstrative than those of the West, but that as heresy grew the Eastern customs were adopted as an antidote; that when these decrees came to them in a corrupted form the Western fathers rightly rejected them. As soon, however, as they knew that the doctrine was the same all the world over, their objection to the practices passed away, and we soon find no difference between France and the rest of Christendom in this respect. The third, and only other argument that we know, is that, long after the time of this council, writers continued to speak of the "Six Synods," and that some authors referred to II. Nice as a "Pseudo-Council." This argument is urged and supported with much learning by William Palmer in the book referred to above. But, besides the fact that, if this is true, it is none of our business, as we are not called on to explain how these writers happened to be so ignorant on this point; we also remind

the reader that the same thing is true of the Second Œcumenical Council, viz: I. Constantinople, which, for a long while in the West, was looked upon only as a local Eastern Synod; indeed, even in the East it was not universally recognised as œcumenical till A. D. 453, nearly a century after its time of meeting, and in the West its authority was so little acknowledged that not until the IV. Lateran Council were its canons received, viz: A. D. 1215, over 800 years after its session. Yet, who will doubt that I. Constantinople is œcumenical! With regard to authors still speaking of the smaller number, everyone will remember how St. Gregory speaks of receiving "The Four Councils," and yet the Fifth had sat long before his time. The matter of styling it "pseudo" may at first sight appear more grave, but this is really not the case; it is so called only by Gallicans, whose misunderstanding with regard to the decrees we have already explained. Moreover, there was much confusion between the real and the sham Seventh Council, held in C. P. by Constantine Copronymus; and Palmer ingenuously confesses that the real Acts and Decrees of II. Nice do not seem to have been known in the West, even to such a man as St. Thomas Aquinas, and this statement he makes on the authority of Bellarmine. This may well be sufficient to remove this third objection. One thing—and that the only thing of any real importance to the theologian—is certain: the decrees of the council were received and the practices were adopted all the world over, and, in accordance with them, the doctrine and practice of the Church have continued both East and West down to to-day, except in so far as they have been interfered with by heresy or dissent.

ON THE USE AND AUTHORITY OF THE FATHERS.

By the expression "The Fathers" we generally understand those eminent Christians who have left behind them writings upon theological subjects, and who adorned by their piety and learning the early days of the Church. St. Bernard is usually reckoned as the last of the Western Fathers, and St. John Damascene as the last of the Eastern. When we come to look at the subjects treated by these different writers we cannot but be struck with the fact that what they say naturally falls under two heads: first, what they had been taught, and second, what they had thought out for themselves. In other words we shall find them both witnesses and thinkers. Now it is manifest that in this last particular the later Fathers had all the advantage, for they could read the thoughts of those that had gone before them, combine their opinions and correct their errors. Not only must this be the case from theoretical reasoning, but it is actually the case as I shall shew presently. When then the Fathers are appealed to for a systematic and theologically accurate definition of any given doctrine it is clear that, other things being equal, the later Fathers are the more trustworthy and the rather to be followed. But if the Fathers are appealed to as witnesses of the faith they had received, it would seem that the case is different and that the earlier the date the more valuable the evidence. On general principles this would indeed be true, but a little consideration will shew that so large a generalization must be greatly curtailed. In the first place, until after the Council of

Nice (A. D. 325) the terminology of Christian theology was not fixed, and therefore, no matter how good the intention of the ante-Nicene writers may have been, there is hardly one of them not guilty of material heresy (*vide* Petavius and the answer by Bishop Bull, entitled "Defence of the Nicene Creed"); a second consideration goes still further to weaken the value of the earlier writers which is this, that most of them had had no opportunity of being properly instructed, but had brought over with them into Christianity many of their heathen notions. This is notably the case with St. Justin Martyr, Athanagoras and Lactantius. A third point which I shall suggest, and the last I think necessary to bring forward, is that to judge of the value of the evidence of a witness we must not only be certain that he can express clearly what he means, and that he has had the opportunity of knowing that which he witnesses to, but also we must have some familiarity with his history and surroundings, and also know how he happened to give the witness and whether freely or otherwise; for it is evident that a man pressed in controversy by the argument of an opponent is not in the condition most favourable to give witness, but is rather open to the suspicion of arguing to support his own contention. These points must then be kept in view in reading the Fathers, and if these necessary and obvious laws are neglected the study of the Fathers instead of being highly conducive becomes injurious to sound belief. Broadly speaking, a quotation from Augustine or Chrysostom is far more valuable than one from any ante-Nicene writer, for they had much better opportunities of knowing what the faith was, they understood the language of theology so as to be able to express themselves correctly, and we know all about their historical surroundings. One of the most interesting

things in the study of the Fathers is to notice how, amid the widest divergence in expression and apparently in doctrine, in practice they arrive at the same conclusion. If we take, for example, the state of the souls departed, whether perfect or imperfect, we find statements which would seem to agree with almost any doctrine, and often in the same writer, passages quite impossible of reconciliation the one with the other. But when we come to the practice all are agreed. The imperfect souls are to be prayed for, that God would grant them rest; the perfect souls are to be addressed and asked for their prayers and patronage. The theological grasp of the subject may be very imperfect, and when they try to enlarge upon the matter and develop it out of their own minds, they often contradict each other and go wrong, but the practice is the real witness which they are able to give, and on this point there is no difference. Even St. Augustine seems to speak in a doubtful way of Purgatory, but on the practice of offering prayers, alms and sacrifices for the relief of the dead he has not the least doubt. A theologian was once asked what he thought St. Paul would have said if he could have been given St. Thomas's *Summa* to read. "What would he have said? He would have said 'It is all true; that is just what I believe, although I had not thought it all out and arranged it yet.'" The Fathers, particularly the earlier ones, had not thought it all out nor had they arranged it yet, even St. Gregory Nyssen, while himself holding that the Holy Ghost was God, thought it should not be taught except with the greatest reserve for fear of scandal, and if this was the case with regard to the Blessed Trinity how much more so on other subjects. We must then look for the *consensus patrum*, that on which they agree, not their

peculiarities, and by following their *consensus* we shall find we are following the teachings of the Catholic Church to-day. The peculiar views and blunders of individual Fathers and writers such as Lactantius, Origen, St. Gregory Nyssen and even Augustine have been rejected by the Church and are now held by no one; but the *consensus* of all is the faith once for all delivered to the Saints.

I have said that the earlier writers when left to their own devices often went wrong and needed to be corrected by the later Fathers. Several of the early writers were Chiliasts and several Restorationists, or (as we would call them to-day) Second Adventists and Universalists. Now it will hardly be asserted by anyone that either of these opinions was the original Apostolic tradition, and indeed from the manner in which the writers themselves speak, it is evident that they thought these tenets were good things they had discovered themselves or had adopted from others. But yet isolated passages could easily be collected (as indeed they have been, and, alas! by persons of our own communion) which would look when placed in a catena as if these errors were the primitive doctrines of the former ages which had been corrupted by the later Fathers such as Augustine. The reader must then be very suspicious of catenas from the Fathers as well as of so-called "Scripture proof." We remember how the Apostle St. Peter was familiar in his very primitive days with a manner of quoting Holy Scripture which he calls "wresting it to destruction," and a similar method has since been applied to the writings of the Fathers. Quotations, then, should always be verified before they be accepted as conclusive, and should be read in their connexion; nor is this sufficient, there must also be a familiarity with the general style and

drift of the writer, else hyperbole will be attributed to the most matter of fact, and the hyperbole and rhetorical language of others (*e. g.*, Chrysostom) will be interpreted as if it were the well-weighed utterances of St. Anselm. Nor is a general knowledge of the writer only for this cause necessary, but because men are at different periods of their lives under different influences which will materially alter their way of looking at things. An instance of this is our own Abp: Theodore who, after he came to us in the West, so materially changed his former Eastern views.[1]

And here a few words of warning with regard to Anglican writers may not be out of place nor useless. Speaking broadly, the writings of Anglican theologians bear a striking resemblance to those of the earlier Fathers in displaying a lack of precision and a lack of consistency. This is true of the very best and most learned of them, and for this reason they are very unsatisfactory reading for the more part. The reader must apply to them principles similar to those I have laid down for the earlier Fathers. First, let him ask what do they bear witness to? Second, which part have they discovered themselves or borrowed from others? Third, under what circumstances were their several books written? Now, it is manifest that the *witness* of Anglican writers since the Reformation is practically of little or no value, for that period caused such a shattering of things in general, that it is very difficult to tell what

[1] In stating doctrine I have endeavoured to keep these principles in view. There are few statements made in the preceding pages which might not appear to be contradicted by isolated passages from one or more of the Fathers, but I am convinced that the statements of the text fairly represent their consensus when all things are taken into consideration.

survived. When we come, then, to examine the books they wrote, we find that they belong almost altogether to the second class, and consist of attempts to defend, by so-called Scripture proof and by quotations from the Fathers, the truth of opinions and dogmas too frequently adopted from some Continental Reformer, or made for themselves as a *via media* between what they deemed the excesses of ultra-Protestantism and of ultra-Montanism. Or if not this, then by quotations from the same authorities they endeavoured to disprove that which had hitherto in the Church of England been accepted as the truth of God. It is manifest that such writings are far removed from that calm, impartial atmosphere which alone befits the contemplation of the things of God, and the natural result follows that mingled with much good there is always a vast amount of what is, if not positively heretical, yet often very nearly so, and the reading of which is always a waste of time and generally hurtful. Unfortunately this same spirit still pervades Anglican theology and our newer books are as a rule no freer from criticism in this respect than our older ones. Of course there are a few notable exceptions to this general statement. Butler's immortal *Analogy of Religion*, Bp: Pearson's *Exposition of the Creed*, and a few other books stand almost wholly free from any such blemish, and may and should be diligently studied. But for the rest, the writer would advise the student to leave all Anglican theology scrupulously alone, particularly so-called explanations of the XXXIX. Articles, and to study not controversy but theology, in the works of some master of that science, verifying carefully the Scriptural and patristic references. By this means, on that overwhelming majority of points on which, between ourselves and the rest of the West, there is no controversy whatever,

he will have a far more profound and scientific knowledge than he could ever obtain from the usually fragmentary and imperfect articles which pass among us for theological treatments of dogmatic themes. A man who is familiar with the *Summa* of St. Thomas will know far more about the doctrine of the Anglican Church than the man who has spent his time in reading hundreds of pages of Anglican inventiveness, whether of the xvj., xvij., xviij. or xix. century.[1]

When to older Anglican writings we apply the third principle, to wit, the circumstances under which they were composed, we cannot fail to see how they were the worst possible for the attainment of truth. Briefly stated they were as follows: While professing the Catholic faith the writers hated all the rest of the Catholic world and considered it in the gravest error and superstition, if not (as many did) in formal heresy and apostacy. Calling themselves Protestants, they were in sympathy in almost all points with the Protestant communions on the Continent, and gladly adopted their views and manners; and as most of these Continental communions were heretical on one or more points, and as all of them lacked the priesthood, these writers were naturally led into condoning if not adopting heresy, and

[1] It must not be supposed that I intend to insinuate that there are no points in which the Church of England differs from the Church of Rome, or to imply that on these points our side of the controversy should not be studied. I think the reader of the foregoing pages will acknowledge that when Rome has departed, in my judgment, from the doctrines of the undivided Church I have had no hesitation in saying so. All I am urging is that in the study of that part of theology in which there is no dispute between us, we should keep to the old masters who wrote before disputes arose, and so avoid the desire of controversialists to create a difference where no difference exists.

into treating as not of absolute necessity the apostolical succession. This would be enough to make these writings very justly open to suspicion, but when a third consideration is added their reputation is still further damaged. Not only were the writers the foes of Roman and Eastern Christianity, and the friends of Continental Protestantism, but they were also the foes of dissenters from their own ranks, whom they at one time attacked with the greatest violence and at another sought, through fear, to conciliate by every conceivable compromise.

Such were the surroundings of the birth of what is called "Anglican Theology;" and it needs but little clearness of mind to perceive that books written under such circumstances must be of but little value, brilliant and learned as they often are. Just in proportion as Anglican writers can get themselves free from the idea that they are on all points the foes of Rome and the friends of heresy, both at home and abroad, just so soon will Anglican theology begin to be of value.[1]

To sum up, then, we have found that the writings of the Fathers are of the very highest value if used judiciously; but that, like the Sacred Scriptures, they may easily be misused to the destruction of the reader. That what we must look for in the Fathers is not a catena of passages which more or less fully support our own preconceived opinions of truth, but that we must go to them, first, to find what is their witness as to the oral tradition; second, what as to the traditional interpretation of the Holy

[1] Samples of such books are Bp: Lightfoot's *Apostolic Fathers*, Liddon's *Bampton Lectures*, Smith and Cheetham's *Dictionary of Christian Antiquities* (with the exception of the articles signed F. M.), Scrivener's *Introduction to the Criticism of the New Testament*, etc., etc. Such books are a glory to the Anglican Communion to-day.

Scripture. We may also consult them for their views and deductions; but when consulted for this last purpose, their antiquity gives them no superiority, but often clearly the reverse. We have also seen that Anglican writers of the last four hundred years must be read with the greatest caution, as their surroundings and sympathies were so adverse to the plain statement of truth, and as they clearly have often used the Scriptures and the Fathers without regard to those principles which alone can make them of real value, and which in A. D. 1571, were laid upon the clergy by the synodal action of the Church of England in Convocation assembled.

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